GUIDE TO CONDITIONAL RELATIONS

PART. I

ဦးဇဋ္ဌ + ဓမ္မာယဉ်လှ အား အမှူးထား၍
ကိုဝိုင်းဆောင် + မဇ္ဈရည်ဖွန်
ဓါတ်တော မိုလ်တိန်း
မိုလ်တင်ဓဝ စီအားစု မှ လှုံ့ဆော်ပါသည်။

GUIDE TO CONDITIONAL RELATIONS

PART I

Being a guide to pages 1–12 of
CONDITIONAL RELATIONS
PAṬṬHĀNA

An explanation of the conditions and of the methods for working out the answers in the 6 chapters of the Faultless triplet Patthāna where only the numbers of answers are given in Conditional Relations

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FOREWORD

In 1969 the Pali Text Society published, as No.37 in its Translation Series, a translation by U Nārada Mūla Paṭṭhāna Sayadaw of vol.I of the Chaṭṭhasangāyana edition of Paṭṭhāna, the seventh book of the Abhidhamma-Piṭaka, under the title of 'Conditional Relations' (C.R.), vol.I. In my Foreword to this translation I spoke (p.x) of the 'vast complexities and unique content' of this difficult and intricate work, to be grasped and more fully studied only by the provision of a Guide to Paṭṭhāna. The results of the Ven. Sayadaw's many years of intensive scrutiny, research and reflection are contained in this companion volume to Conditional Relations I, which accordingly is named 'Guide to Conditional Relations' (G.C.R.). But as it covers no more than the first twelve pages of C.R., it has been called vol.I, Part 1. At this stage it can only be said that, though at some future date the Society no doubt will do its best to publish G.C.R. in full, a more immediate publication of a further Part will depend largely on the response to this present Part and on the interest it arouses.

The production of this Part 1 of G.C.R. presented a number of typographical problems. These included so arranging the Charts as to enable them to fit the normal size of P.T.S. book-pages. Also, as usual, some alterations had to be made after the work was in proof. Such matters have added to the expenses and are in part responsible for the high cost of this little volume.

We owe much gratitude to Mr K.D. Somadasa for reading the proofs, and above all for his invaluable assistance in sorting out these alterations which the author sent to us from Rangoon in order to bring this Guide to his own high standard and lucidly clear comprehension of Paṭṭhāna. Without Mr Somadasa's determination and acumen some unfortunate muddles and misunderstandings might well have

resulted. We also wish to express our indebtedness to Mrs Reba Lawless for the sustained, intelligent and most able and helpful assistance she has given in a variety of ways. And, of course, specially warm thanks are offered to U Thein Nyun for the copious and unstinted part he has played in the preparation of this volume as well as of the succeeding ones, not yet published.

In the belief that interest in Abhidhamma is increasing in various parts of the world, we hope that G.C.R. I, 1 may be a welcome addition to the P.T.S. books ancillary to the study of Pali. We also hope that it will promote research and an understanding of a subject of which U Nārada is an acknowledged master and authority, now never to be superseded since the prolonged, severe and thorough training he received is no longer prescribed.

London, 1978 I.B. Horner

PREFACE

WHY THE GUIDE TO CONDITIONAL RELATIONS IS COMPILED

In 'Discourse on Elements', a translation of Dhātu-kathā, issued by the Pali Text Society in 1962, I included explanations and methods together with charts and also the states of the Triplets and Couplets of Dhs. so that the reader could, on his own, understand this subject. As a result many good reviews of the book were received. Besides, I received a letter from a reader stating that: 'I cannot express too highly my admiration for the charts which you prepared on the Dhātu-kathā. Is there any hope that you will place us even more in debt to you for similar charts presenting comprehensively the content of the Paṭṭhāna? This is our greatest need.'

With the idea of translating Pṭh. on the same lines, a portion of Pṭh. was translated giving all the explanations, methods and analytical states involved therewith, consisting of more than 300 pages of typescript. When the P.T.S. was informed of this, a reply was received from the Secretary pointing out the fact that this was not in line with the policy of the Society and that the text should first be translated as a whole and, later, a supplement provided in which all details could be given. Therefore, the work being carried out at the time had to be stopped and the whole text of Volume I of Pṭh. translated, This has been issued by the Society as 'Conditional Relations'. But by simply reading through the translation without the explanations, methods and analytical states being given, the reader or Pali scholar will not understand Pṭh. That is why an Introduction covering over 100 pages was provided in 'Conditional Relations' to enable the reader to get some idea of the translated text and also have a general idea of what is expounded in the 24 divisions comprising Pṭh.

Even then only a very superficial idea of Pṭh. will be acquired because, although there are only 24 main divisions, there are in all 129,232 Pṭh. sections under them. So for the benefit of readers, 'Guide to Conditional Relations' has been painstakingly compiled and is now offered for publication. Only when this Guide is read along with 'Conditional Relations' will the reader understand Pṭh. and realise how causes and effects are related in all animate and inanimate things.

THE DIFFICULTY OF ABHIDHAMMA

With regard to the Abhidhamma expounded by the Buddha, the analyses of the states involved are difficult and the individual characteristics (sabhāva) of the states are deep and profound. That is why, even for devas and brahmās who have swift, intuitive knowledge, the Buddha, in expounding Abhidhamma to them in the Tāvatiṃsā world of devas, always provided methods wherever necessary in order to make them understand certain portions. This is pointed out in Expos. II, p.440 as follows: 'Indeed, the Supreme Buddha is never known to have missed the right occasion on which to use method when he came to Abhidhamma.' Therefore, for one who desires to understand Abhidhamma, the essential thing is to know the analytical states involved in a particular Abhidhamma text. For a knowledge of such states is indispensable for a thorough understanding of that particular text. That this is so can be seen from Dhs., the first book of Abhidhamma, where the four chapters beginning with 'The Genesis of Thoughts (Cittuppādakaṇḍa)' deal with the analytical states.

Western Pali scholars may be well enough versed in Pali to be able to read the Abhidhamma texts but there are very few who are conversant with the analytical states involved in them. Although there are many who know some of the analytical states from a study of Cpd. there are very few who understand Dhs. when it is studied later. The reason is that no one has written a book to show how the analytical states given in Dhs. correspond with those in Cpd. So I have heard it said that those who are interested in Abhidhamma read through the Dhs. translation, find it difficult to understand and so put it aside. Then they make another attempt, again fail to understand what is read and put it aside again and so it goes on. Even the translator of Dhs. cannot give definitive decisions on certain matters. For example, on p.36 of the translation dealing with the Third Type of Thought, right intention (sammādiṭṭhi) is included and a footnote on it given thus:

'Sammādiṭṭhi should have been omitted in the text, just as it was rightly omitted at the place of the second mention between avyāpādo and hiri.' Sammādiṭṭhi was included by mistake in the Pali text which was translated. It is not included in the Burmese edition. So it shows that the translator, not being conversant with the analytical states, dared not exclude sammādiṭṭhi but had to have a footnote on it. Besides, with regard to the Supplementary Digest appended to the Dhs. and entitled, in the Comy. the Aṭṭhakathākaṇḍa (Expositional Division) or Atthuddhāra (Elucidation), the translator of Dhs. stated on p.361: 'I have not thought it worth while to translate them.' But this portion is of great importance in Abhidhamma as the analytical states are provided. That is why Expos. II, p.519, which calls this portion 'The Commentarial Chapter', stated: 'But why has this chapter come to be called Commentarial? Because it is established by elucidating the meaning of the three Piṭakas, the Buddha's Word. For the special doctrine which does not come in the three Piṭakas, being defined and determined by the Commentarial Chapter, becomes well determined. It behoves the Abhidhamma student who cannot note the method of procedure in the entire Abhidhamma-Piṭaka, the framing of queries, and the numerical series in the Great Book (Pṭh.) to compare or bring them together from the Commentarial Chapter only.'

WHY ABHIDHAMMA THRIVES IN BURMA

The reason why Abhidhamma thrives in Burma is that the Akauks concerned with Abhidhamma: (1) the analytical states (Akauks) of the Table of Contents of Dhātu-kathā, (2) the analytical states of Yamaka and (3) the analytical states of Pṭh., were compiled by Burmese Sayadaws of old. These analytical states are known only in Burma and in no other Theravāda country. These Akauks are detailed compilations based on the analytical states given in the Comy. and Subcomy. of the different states expounded in the Pali Canon. For they are given very briefly in the Comy. and Subcomy. and the Pali scholar going through them cannot know all the analytical states.

But even though the Akauks give the analytical states completely, the methods of taking the appropriate ones in the text concerned are not given and, therefore, only the very few who have deep knowledge of Abhidhamma understand these Akauks. Otherwise anyone who can read Burmese would understand them. So it shows that the methods to understand these Akauks are lacking. That is why, for those

who desire to understand the methods easily, I have written books in Burmese entitled (1) Abhidhammatthasaṅgaha with charts concerned not only with this text but also with those of Pṭh. so that one who has studied this book will find no difficulty with the study of Pṭh., (2) 'Expertise on the Table of Contents of Dhātu-kathā', (3) 'Expertise on Yamaka', (4) 'Supplement to the Expertise on Yamaka' and (5) 'Expertise on Paṭṭhāna'. In all these books charts are provided and methods given so that they are easily understood even though the analytical states of Yamaka and Pṭh. are very difficult to know. As a result the methods are known all over Burma.

At my suggestion, the Abhidhamma Propagation Society was formally established in Rangoon about 25 years ago. Since then I, along with some of my old pupils, have been teaching Abhidhamma every year. Those attending these classes are workers who have to attend to their official duties during the day and so the classes are held twice a week in the evenings for an hour and a half starting at five o'clock. Even though the pupils spend only a short time in learning they are capable of passing oral examinations on the Table of Contents of Dhātu-kathā, Yamaka and Pṭh., and written examinations on the individual characteristics of the states of Abhidhamma. The reason for this is that they first learn the analytical states and then acquire the methods. Therefore, in Abhidhamma, the most essential thing is to know the analytical states first.

THE DIFFICULTY OF KNOWING THE INDIVIDUAL CHARACTERISTICS

The difficulty of knowing the individual characteristics of the states can be overcome by referring to what the Comy. and Subcomy. say and to the pronouncements of the Sayadaws of old and then thinking over the decisions given by them. Even one who is studying the three Piṭakas cannot know them from the texts. First of all reference has to be made to the Comy. to understand the difficult portions and, if the Comy. does not provide the explanations, reference to the Subcomy. has to be made. This shows the difficulty of knowing the individual characteristics of the states. But in this Guide to Conditional Relations all such difficulties are not met with because the analytical states and explanations of each chapter are given and so it is hoped that the reader will find it interesting.

PAṬṬHĀNA IS UNDERSTOOD IF THE TABLE OF CONTENTS OF DHAMMASAṄGAṆĪ IS UNDERSTOOD

In the Table of Contents (Mātikā) of Dhs., the Triplets and Couplets are expounded such as : 'Faultless states, faulty states, indeterminate states' for the Faultless Triplet. With this knowledge of the Triplets and Couplets, Vibh., Dhātu-kathā and Paṭṭh. can be understood. For in (1) Vibh. they are expounded in the Catechism, (2) Dhātu-kathā, those concerned in each method and (3) Paṭṭh. the Faultless Triplet in the Faultless Triplet Paṭṭh., the Feeling Triplet in the Feeling Triplet Paṭṭh., and so on. Paṭṭh., which is the first portion of the Buddha's teaching to decay, is found to be difficult, not only by laymen, but even by bhikkhus who are constantly studying the three Piṭakas.

While I was residing in Upper Burma about 35 years ago, I taught Abhidhamma to young girls. At first I taught Abhidh.-saṅg. and then, after giving them the analytical states of the Faultless Triplet, the Faultless Triplet Paṭṭh., I succeeded in making them understand this Paṭṭh. Later, I taught them the Triplets and Couplets and then told them the method of filling up the elisions in all the 24 divisions of Paṭṭh., which they were able to do on their own. The girls did not learn Abhidhamma as a pastime. They had to sit for an examination lasting 20 days. Although young, they were capable of understanding what was taught and of acquiring the methods because they obtained over 80 per cent marks. These girls only knew the analytical states of the Triplets and Couplets but had never seen the book of Dhs., or ever heard of Vibh. and Dhātu-kathā. What I am driving at is that, since Paṭṭh. is concerned with the Triplets and Couplets that form the Table of Contents of Dhs., if the latter is understood one can take up the study of Paṭṭh. without having to learn Vibh. and Dhātu-kathā, the texts that come before Paṭṭh. The bhikkhus, laymen and laywomen attending Paṭṭh. classes held by the Abhidhamma Propagation Society mentioned above, appear for oral and written examinations on Yamaka and Paṭṭh. without having any knowledge of Vibh. and Dhātu-kathā.

PAṬṬHĀNA IS THE TEACHING OF ANATTA

If one considers the teaching of Abhidhamma starting with Dhs., and ending with Paṭṭh., it will be seen that aggregates, bases, elements and so on are expounded in them. This shows that the realities, with which Abhidhamma

deals, consist of aggregates, bases and elements that behave according to their own natures and, therefore, are not dependent on one's wishes. In other words, the realities behave according to the principle of anatta. But there are many people who believe there is atta, soul, etc., i.e. an ego-entity, and are so attached to this wrong view that they cannot easily give it up.

The so-called being consists of materiality-mentality (the five aggregates) and nothing else besides. This is what Vajirā told Māra:

'Being'! Why dost thou harp upon that word?
'Mong false opinions, Māra, hast thou strayed.
Mere bundle of conditioned factors, this!
No 'being' can be here discerned to be.
For just as, when the parts are rightly set,
The word 'chariot' ariseth (in our minds),
So doth our usage convenant to say:
'A being' when the aggregates are there (K.S. I, 170).

But there are teachers who imagine that something exists where none does, such as the Burmese sayings: 'The hare's horns', 'The turtle's hair', 'The prawn's blood', 'The dog's flea's white wings'. For the hare has no horns, the turtle has no hair, the prawn has no blood and the dog's flea has no white wings.

It is in the nature of human beings to cling to one's views so that they cannot be easily given up. For once there is the belief that something is true, one becomes attached to this belief and so simple reasoning and argument to prove it to be false are of no avail. That is why it is said that 'The hardest thing in the world to open is a closed mind.' And in the Sutta-Piṭaka there are many instances where even the Buddha could not get some of his hearers to forsake certain views upheld in his time although he put forward ample reasons and arguments to prove them wrong.

In the Anatta Sutta the Buddha expounded 'Body, monks, is not self' (rūpaṃ bhikkhave anattā) and so on (B.D. IV, 20). But he also expounded that

Oneself is the guardian of oneself;
What other guardian would there be?
With oneself fully controlled,
One obtains a refuge which is hard to gain (Dhammapada, ver. 160).

Some who have read this verse of the Buddha have taken the view that atta exists. But if this utterance is considered with reference to the context, it will be seen that the reason for this utterance was that the son, Venerable Kumārakassapa, was very much attached to his mother, a Bhikkhunī, and so he was advised by the Buddha

to depend upon himself. In such cases, of course, conventional language such as 'oneself' cannot be avoided but it should not be taken literally.

In essence, Pṭh. deals with the conditioned (sappaccaya) and formed (saṅkhata) states that arise and cease at every instant without a break and which make up what are said to be animate and inanimate things. These states arise dependent on root and the other conditions and are not at the will and mercy of any being. They do so, not from one cause alone, but from many causes such as the conditioning forces given in the Analytical Exposition of the Conditions. So Pṭh. is the teaching of anatta.

The materiality-mentality, which constitute the human being, is not willed nor incited by atta or by any abiding entity, but is due to many causes. For example, when visible objects are seen daily, the seeing is due to four causes: (1) visible object, (2) sensitive eye, (3) light and (4) attention. For it is only when these four causes are present at the same time that eye-consciousness arises to see or know a visible object. But with the arising of eye-consciousness with a very great object a mental process takes place according to the fixed nature of the mind (citta-niyāma). This process[1] consists of: (1) past life-continuum, (2) vibrating life-continuum, (3) arresting life-continuum, (4) five-door advertence, (5) eye-consciousness, (6) recipient consciousness, (7) investigating consciousness, (8) determining consciousness, (9) seven impulsions and (10) two registering consciousnesses. Again, the states involved in the process of seeing: eye-consciousness, visible object and sensitive eye arise due to many causes as shown below:

Eye-consciousness. When eye-consciousness arises it never arises alone. As expounded in Dhs., the seven primary mental states, the associated states, arise together with it. When eye-consciousness and the seven primary mental factors are classified under the aggregates, as shown in the Disc. on Elem. they are the four mental aggregates. These four mental aggregates are mutually related to one another by the forces of seven conditions: conascence, mutuality, dependence, resultant, association, presence and non-disappearance. Also, eye-consciousness is related to the seven primary mental factors by the forces of two conditions: nutriment and faculty.

1 The mental processes were not made up by the Commentators. They took them from proximity condition of Pṭh. expounded by the Buddha. These mental processes are dealt with in the proximity condition of this Guide.

Of the seven primary mental factors, contact is related to the others by the force of nutriment condition, feeling by that of faculty condition, volition by those of kamma and nutriment conditions, one-pointedness by that of faculty condition (although one-pointedness is related also by the forces of jhāna and path conditions, these forces are not included here because they are not concerned with eye-consciousness), psychic life-faculty by that of faculty condition. Perception and attention are not included in the minor conascence group of conditions and so their forces are not given.

Five-door advertence is related to eye-consciousness and the seven primary mental factors, i.e. eight mental states, by the forces of five conditions: proximity, contiguity, proximity-strong-dependence, absence and disappearance.

The faultless and faulty kamma done in past existences are related respectively to the rootless faultless-resultant eye-consciousness and rootless faulty-resultant eye-consciousness by the forces of two conditions: natural strong-dependence and asynchronous kamma.

Visible Object. Visible object is related to eye-consciousness and the rest of the eight mental states by the forces of four conditions: object, object-prenascence, object-prenascence-presence and object-prenascence-non-disappearance.

Sensitive Eye. Sensitive eye is related to eye-consciousness and the rest of the eight mental states by the forces of six conditions: base-prenascence-dependence, base-prenascence, base-prenascence-faculty, base-prenascence-dissociation, base-prenascence-presence and base-prenascence-non-disappearance.

From the above it will be seen that when the group of mental states including eye-consciousness arises, it does so by the forces of eighteen conditions exclusive of root, predominance, postnascence, repetition, jhāna and path which are not concerned with eye-consciousness. Therefore, these mental states are neither willed nor planned by atta which does not really exist but is imagined to exist by certain sects.

In the discourse on the Six Sixes (M.L.S. III, 333) it is stated: 'If anyone should say, "Eye is self," that is not fitting. For the arising of the eye is to be seen, and its decaying. Since its arising and decaying are to be seen one would thus be brought to the stage of saying: "Self arises in me and passes away." Therefore if anyone should say, "Eye is self," that is not fitting; in this way eye is not self' and so on. This shows in detail the anatta nature of materiality-mentality. So when it is

said that a being sees and so on, it is really the functions of materiality-mentality and, according to Pṭh. as shown above, the functions of the conditioning forces. It is not the functions of atta.

Some do accept the anatta nature of materiality-mentality but say that this combination cannot see, hear, etc. and is, therefore, as useless as dried leaves. Instead, they say that it is the atta, existing in the body of each individual, that carries out those functions. This, of course, is not correct. For all such acts are due to the functionings of materiality-mentality and not to those of beings or persons. And only one who does not know the nature of materiality-mentality will assume that their functions are those of a person or atta.

The so-called being has six senses: that of (1) sight by means of which objects are seen, (2) hearing by which sounds are heard, (3) smell by which odours are smelt, (4) taste by which savours are tasted, (5) touch by which objects are felt and (6) the mind, based on the heart-base, which plans and thinks. Of these, the seeing or knowing of visible objects is due to the sensitive eye, the materiality, as cause and eye-consciousness, the mentality, as effect. It is not at all due to atta. For it is only when there is sensitive eye that seeing takes place. And when this cause is not present as in the case of the blind, no seeing can take place. If there were an atta in the body that could see or know, then because of it, the blind would be able to see. But since this does not happen, the atta is of no use in this case. So is it in the cases of hearing, smelling, etc.

The above shows that atta does not exist like materiality-mentality and that it has no functions of its own. All the functions are those of materiality-mentality which are dependent on many conditions such as root and so on for its arising. So Pṭh., which deals with all these conditions, is the teaching of anatta.

If one reflects on the teaching of Pṭh. it will be concluded that only material and mental states are expounded. If one is able to distinguish between materiality and mentality, one acquires Purity of Views (diṭṭhi-visuddhi). With regard to this it is stated that:

The mental and material are really here,
But here there is no human being to be found,
For it is void and merely fashioned like a doll -
Just suffering piled up (void) like grass and sticks
(P. Pfn., 689).

Again, Pṭh. deals with materiality-mentality as the cause, the effect and the conditioning force. So if one really knows materiality-mentality in these three ways one

acquires Purity of Overcoming Doubt (kaṅkhāvitaraṇa-visuddhi), is freed from rebirth in the lower regions and is sure of one's destiny. This is given as: 'When a man practising insight has become possessed of this knowledge he has found comfort in the Buddha's dispensation, he has found a foothold, he is certain of his destiny, he is called a "Lesser Stream-enterer"' (P. Pfn., 703).

After this stage is reached it is not so difficult to advance to the knowledge of the three general characteristics (sammasanañāṇa) and the other knowledges of insight for the attainment of Path and Fruition. It is only the above two Purifications that are difficult to acquire. Therefore, it is fervently hoped that those who are studying Pṭh. will be able to reflect properly so as to acquire these two Purifications and then contemplate further to attain Path and Fruition.

REFERENCE IN CONNECTION WITH ATTA

I would like those who wish to know more about atta to refer to the book 'The Buddha's Teaching of Egolessness (Anatta)' by Nyanatiloka Mahāthera where many explanations are given and quotations provided. One of the remarks made there is: 'There are, however, to be found various would-be Buddhists in the West who are attached to an imaginary Great Self and who uphold that the Buddha did in no way reject the view of an eternal Ātman or soul, behind and independent of the phenomena of existence, and who believe that the Mahāyāna texts teach such a doctrine.' This Guide to Conditional Relations explains in this Part and Part II (forthcoming) the 24 conditions, the Analytical Exposition of the Conditions and the six Chapters of the Faultless Triplet Pṭh. which are given in pp.1-141 of 'Conditional Relations'. It has been compiled according to the method that I have adopted for teaching Pṭh., the method which is based on the Comy., Subcomy., Burmese Akauks of Pṭh. and other Burmese works. The explanation of the Investigation Chapter needs a separate volume of its own.

My thanks are due to U Kassapa, Dr Thein Maung, Ma Than Aye, Maung Tun Thwin, the Abhidhamma Propagating Society, and Dr I.B. Horner for help given in various ways.

U Nārada
Mūla Paṭṭhāna Sayadaw

INTRODUCTION

'Guide to Conditional Relations', Part I, deals with the first 12 pages of 'Conditional Relations'. It explains the Enumeration of the Conditions, the Analytical Exposition of Conditions, the Question Chapter and the first six Chapters of the Faultless Triplet included therein. In this Introduction brief accounts of the matter treated in this Guide are given.

I CONDITIONAL RELATIONS

At first a general idea of the subject-matter of Conditional Relations (Pṭh.) is given. It is mentioned that the states of the 22 Triplets and 100 Couplets (as given in Dhs.) and of their combinations are involved as actual causes (known as conditioning states) and actual effects (known as conditioned states) which are related by the 24 conditions. It is also pointed out that the conditioning states possess various conditioning forces and that these forces, which bring about the conditioned states, are involved as well. So in this teaching on cause and effect, the conditioning forces are also taken into account. Incidentally, it is shown how this method of teaching on cause and effect in Pṭh. differs from the methods in the Noble Truths and Dependent Origination and so it is pointed out that these three methods have to be considered separately as they are not connected in any way.

In Conditional Relations the actual conditioning and conditioned states, which are the rudiments of Pṭh., are not given but these must be known in order to understand this subject. That is why it is stressed that the conditioning, conditioned and non-conditioned states of each condition must first be learnt and thoroughly digested. In this Guide these states are given for the Faultless

Triplet Pṭh. section which is the first of the 129,232 Pṭh. sections dealt with in the whole of Pṭh. The definitions of the terms involved, the order of the Pṭh. exposition and a general idea of Pṭh. were given in the Intr. to C.R.

II BRIEF EXPLANATIONS OF THE 24 CONDITIONS

The Buddha expounded Pṭh. after he completed Yamaka. In doing so he began by enumerating the 24 conditions. The reason for this is that he had to deal with these 24 conditions in the innumerable methods to be given in the 24 divisions.of Pṭh. It will be seen from C.R. that the 24 conditions are expounded as required for (i) the Analytical Exposition of the Conditions, (ii) the Classification Chapters of the six Chapters and Investigation Chapter and (iii) the Enumeration Chapters of the seven Chapters. Besides, the causes and effects are expounded with reference to these 24 conditions. For example, it is said that such-and-such a state is the cause of root condition and such-and-such a state is the effect of root condition and that such states as cause and effect are related by the force of root condition.

Here, in the Brief Explanations of the 24 Conditions, the definitions of the conditions together with the analogies and explanations are given. In the case of the conditions like predominance, the kinds of predominance condition and so on are also considered. Moreover, wherever the conditions appear to be alike, because they have the same conditioning and conditioned states, the actual differences between them are given. So the reader will come to know why the conditions are so named and thereby come to have the basic idea behind Pṭh. Besides, the conditioning and conditioned states of each condition are given and also, wherever necessary, the reasons why they are so and why certain states are never conditioning or conditioned states of a particular condition. This should give some idea of what is dealt with under this head in the 74 pages of the Guide and to which reference should be made for the details. But in the Comy. root condition is the only condition which is treated somewhat in detail and the analogies are given fully only for root, object, conascence, mutuality, dependence, postnascence and repetition conditions.

III EXPLANATION OF THE SINGLE ENUMERATIONS (Chart No.1)

Before going on to the explanation of the Analytical Exposition of the Conditions (which comes after the Enumeration of the Conditions in Conditional Relations) explanation of the Single Enumerations is first given. Here the conditioning and conditioned states of each condition, as given in the Analytical Exposition, are taken according to the method of the Classification Chapter of the Investigation Chapter in order to explain about conditioning forces and common conditions. For these have to be considered in the explanation of the Analytical Exposition.

Single Enumerations mean the enumerations or numbers of answers obtained from the conditioning and conditioned states of the single conditions, i.e. when the conditions are taken 'By Ones' or 'Singly'. As pointed out above, these conditioning and conditioned states are the fundamentals of Paṭṭh., just as alphabets are for a language. If the conditioning and conditioned states of the conditions in the Faultless Triplet Paṭṭh. section, which is dealt with here, are known, this portion of Paṭṭh. will be easily understood. This holds true, likewise, for all the Paṭṭh. sections.

Root condition is treated in great detail (1) to explain what is meant by 'common conditions' and give the method of determining them and (2) to show that a conditioning force occurs either 'completely' amongst those of the common conditions or 'completely' in some and 'appropriately' in the rest. When this matter is grasped, the commons (sabhāga) and combinations (ghaṭanā), the difficult portions of Paṭṭh., will be easily understood. So the reader is advised to study this Explanation of the Single Enumerations which covers over 30 pages.

IV EXPLANATION OF THE ANALYTICAL EXPOSITION OF THE CONDITIONS (Chart No.2)

It is pointed out that the Buddha expounded the Faultless Triplet Paṭṭh., the first Paṭṭh. section, in detail in order to provide the methods so that all the other Paṭṭh. sections, given briefly, could be expanded by application of those methods. That is why the Enumeration of the Conditions and the Analytical Exposition of the Conditions are expounded only in this Faultless Triplet Paṭṭh. But an example of this application is given with the Feeling Triplet Paṭṭh. to show that only 21 out of the 24 conditions

are to be enumerated and that materiality is to be excluded in the relations given for these 21 conditions in the Analytical Exposition of the Conditions in the Faultless Triplet Pṭh.

The Analytical Exposition is not as brief as the Enumeration of the Conditions nor as exhaustive as the Classification Chapter of the Investigation Chapter. That is why it is said to be a teaching which is neither too brief nor too detailed (nātisaṅkhepa-nātivitthāra).

1 Root Condition

The Analytical Exposition, just like the Classification Chapter of the Investigation Chapter, gives (i) the conditioning states, (ii) the conditioned states and (iii) the conditioning forces involved in the relations. For root condition the relation is given as: 'The roots are related to the states which are associated with roots, and the matter produced thereby, by root condition.' Here (i) the roots are the conditioning states, (ii) the states associated with roots and the matter produced thereby are the conditioned states and (iii) by (the force of) root condition is the conditioning force. But this general statement, the only information provided in the text, is not sufficient for knowing all about this relation. One has to know (i) what the roots are, i.e. the analytical states of the conditioning states, (ii) what the states associated with roots and the matter produced thereby are, i.e. the analytical states of the conditioned states, and (iii) the conditioning forces that are involved. That is why explanations about them are given. For easy reference the analytical states, which are the conditioning and conditioned states of the conditions, are given in the Single Enumeration and Analytical Exposition charts.

As regards the conditioning force, only the number of common conditions in which this force occurs completely and appropriately is given in the chart. Therefore, explanations about these conditioning forces are given under each condition. Besides, the occurrence of each condition in planes and in beings is given.

2 Object Condition

The conditioning and conditioned states, conditioning force and the occurrence of the condition in planes and in beings are explained for each condition as in root condition. So this fact will not be mentioned again for the other conditions.

With regard to the relation: 'All states are related

to mind-consciousness element and its associated states by object condition', all the conditioning and conditioned states concerned must be known and so they are given in the detailed chart of Object Condition (chart no.3) with the exception of the objects which are the conditioning states of rebirth consciousness. That is why extracts from Vibh. and Vism. Commentaries on this matter are given.

On examination of the objects of fine-material, immaterial and superknowledge consciousnesses given in the chart, it will be found that they are the causes for developing the mind. So if the inhabitants of the world were to practise to develop their minds, there would be peace for the individual and the world. The Buddha expounded about these consciousnesses in the Pali Canon. In P. Pfn. the methods of practice are given in detail for acquiring such developed minds, particularly for superknowledge consciousnesses which are dealt with in two chapters. As for supramundane consciousnesses, they take Nibbāna as object and when this object can be taken there will be release from every kind of suffering.

3 Predominance Condition

Of the two kinds: (a) conascence-predominance and (b) object-predominance, the four predominant realities of (a) and the conditioning and conditioned states of (b) are analysed. The latter, which are given in the chart, are not easy to know from the simple relation in the text which is: 'Taking any state as estimable object, these states, consciousness and mental factors, arise; those (former) states are related to those (latter) states by predominance condition.'

Also, it is pointed out that the predominant realities, desire, effort, etc. give results depending upon their degree of predominance which is classed as (1) inferior, (2) medium and (3) superior. The different results produced by these three classes are shown with the first jhāna as an example. Besides, the Buddha explained that it is due to the degree of predominance with which kamma was performed in past existences that there are differences in the status of the same class of human beings. This degree of predominance holds good not only with the sensuous states but also with the lofty and supramundane states which are far superior.

4,5 Proximity and Contiguity Conditions

In these conditions the mental processes are involved. To understand why a particular consciousness follows another in a mental process, the functions of the various consciousnesses must first be known. These are given in chart no.4 and explained. Moreover, since the relations are between consciousnesses and mental factors, these mental states are briefly explained.

In the Analytical Exposition chart all the conditioning and conditioned states are taken together and the relations, faultless-faultless, etc., shown in a general way. But proper selection of the faultless states, etc. must be made in order to know the relations in detail. For the latter the detailed chart of Proximity Condition (chart no.5) is provided and the appropriate relations taken from it. Here all the mental processes concerned with the Faultless Triplet are given but they will be dealt with in greater detail in the Guide to C.R., Part III, when the Investigation Chapter will be explained and the relations between one consciousness and another shown.

6,7 Conascence and Mutuality Conditions

In the relation: 'The four immaterial (i.e. mental) aggregates are mutually related to one another by conascence condition', it is pointed out why all the four mental aggregates cannot be taken as either conditioning or conditioned states. It is shown that when one of the four mental aggregates is the conditioning state, the other three mental aggregates are the conditioned states and so on. Also, that when the specific aggregates are taken into account there are in all fourteen ways of taking this relation.

Mutuality condition is a part of conascence condition and is included in the latter.

8 Dependence Condition

There are two kinds: (a) conascence-dependence, which is the same as conascence condition above, and (b) base-prenascence-dependence. In dealing with (b) it is pointed out that the fivefold consciousnesses are dependent on the five bases of medium duration and not on the other two kinds, slow and quick durations. The eye-door mental process is taken as the example to prove this. Then the remaining base, heart-base, is dealt with and shown how the brain is affected by the mind which is dependent on the heart-base.

9 Strong-dependence Condition

There are three kinds: (a) object-strong-dependence, (b) proximity-strong-dependence and (c) natural strong-dependence. But no differentiation is made of them in the nine relations given in the text which are: 'Preceding faultless states are related to subsequent faultless states by strong-dependence condition' and so on. So the analytical states of the conditioning and conditioned states are given and shown that there are twenty-three relations in all, seven for (a), seven for (b) and nine for (c). These analytical states are not given in the Comy. although the three kinds of strong-dependence condition are mentioned.

10 Prenascence Condition

There are two kinds: (a) base-prenascence and (b) object-prenascence. Kind (a) occurs during life. As for (b) it is not given completely for in this incomplete (sāvasesa) teaching, the relations involved in the five-door mental process but not in the mind-door process are considered. The Comy. also remarks that object-prenascence condition is not given completely.

11 Postnascence Condition

The conditioning and conditioned states of this condition are given in a general way in the Analytical Exposition chart and so a few examples are worked out to show how these states have to be taken to know the relation in detail. Also, it is explained why certain states do not belong to this condition.

12 Repetition Condition

The totals of the analytical states which are the conditioning and conditioned states of this condition are given in the Analytical Exposition chart. So it is shown how the analytical states concerned have to be taken to know the relation in detail. It is pointed out that beings attain Paths and Fruitions because of the force of this condition which brings about acute faculties of knowledge, effort and so forth. That is why the Buddha, although he had great compassion on all beings, instructed only those who had acquired such faculties for the attainments of Paths and Fruitions. Specific instances are given to show that in the other cases the Buddha did not so instruct beings because the relation by repetition

condition was so weak that they were not ripe for such attainments.

13 Kamma Condition

There are two kinds: (a) asynchronous kamma and (b) conascence-kamma. In the Asynchronous Kamma chart (chart no.6), the conditioning and conditioned states, given in the Analytical Exposition chart, are selected to give the relation in detail. In the detailed chart of Asynchronous Kamma Condition (chart no.7), the results produced at rebirth and during life by the faultless and faulty kamma are shown and explanations provided wherever necessary. As kamma condition is of fundamental importance in the Buddha's teaching, extracts from Buddhist literature are given to show (1) the different kinds of kamma, (2) that there is no doer apart from kamma and its result and (3) that the Noble Eightfold Path, the supramundane Path, is to be practised for the destruction of kamma. The explanation of this condition covers several pages.

14 Resultant Condition

Consciousnesses are classed as four kinds (with regard to both effort and quiet) to show how resultant consciousness differs from faulty, faultless and functional consciousnesses.

15 Nutriment Condition

There are two kinds: (a) physical nutriment and (b) conascence-nutriment. With regard to (a) it is shown how the relations with nutritive essence and the twenty-one groups of matter have to be taken. Also, it is pointed out that sensuous beings, since they cannot exist without food, have to undergo various kinds of hardship in seeking food or earning money to buy food and that the killing of creatures on this account is one of the causes for rebirth in the lower regions. With regard to (b) explanations are given about contact, volition and consciousness, the mental nutriments. Then the similes from K.S. regarding each of these four nutriments are given where in each case it is stated that when it is well understood, Arahatta Fruition is attained.

16 Faculty Condition

There are three kinds: (a) base-prenascence-faculty, (b) physical life-faculty and (c) conascence-faculty. It is

* Bhi SN 4.[illegible] S.1. Sivaka S.

pointed out that these three kinds of faculty condition are not dealt with in the same order as the Investigation Chapter but in accordance with that in the Vibh. Comy., from which extracts are given. In (b) it is shown how the relations with physical life-faculty and each of the nine groups of kamma-produced matter have to be taken. In (c) the functions of the five conascence-faculties (confidence, effort, mindfulness, one-pointedness and knowledge) and the similes in this connexion, taken from the Comy. on Saṃy., are given.

17 Jhāna Condition

The nine jhāna factors given in the Dhs. come under five realities and that is why only five jhāna factors are taken. At first the meaning of jhāna and its difference from jhāna factors are given. Then the functions of the five jhāna factors are explained in detail. It is also pointed out that jhāna is so called because it suppresses the hindrances, and explanations as to why the jhāna factors do so are provided. Finally, the two kinds of jhāna are mentioned.

18 Path Condition

The eight supramundane path factors are explained. It is pointed out that right view is the most important of them; that there are only two conditions for bringing it about so as to become a Sotāpanna and that right view has to be forwarded by five factors so as to become an Arahant. The Comy. on Mahāvedalla Sutta which deals with this matter is included.

19 Association Condition

In this condition both the conditioning and conditioned states are consciousnesses and mental factors. The number of mental states associated with each consciousness, given in Dhs., are different from the number of mental factors associated with each consciousness given in Abhidh.-saṅg. (Cpd.). So one who has first studied the latter gets confused when the study of the former is taken up. Therefore, chart no.8 is provided giving all the associated mental states and the mental factors of these two texts. As for the 'or-whatever' (yevā panaka) states of Dhs. which are given, the appropriate ones to be taken for each consciousness are mentioned.

The chart is explained with the first pair of great faultless consciousnesses by means of red squares in the

chart. All the other consciousnesses are dealt with by taking the associated mental states of Dhs. and working out the associated mental factors of Abhidh.-saṅg.

20 Dissociation Condition

In the text the relations, given in a general way, are: 'The material states are related to the immaterial states by dissociation condition', and 'The immaterial states are related to the material states by dissociation condition.' But in the Analytical Exposition chart the conditioning and conditioned states of three kinds of dissociation condition are given, those of (a) conascence-dissociation and base-prenascence-dissociation that come under (i) above and (b) conascence-dissociation and postnascence-dissociation that come under (ii) above. Extracts from P. Pfn. are given to show that materiality and mentality are separate but interdependent entities and that, besides them, there is no being, person, deva or brahmā.

21 Presence Condition

It is pointed out that presence condition is not completely expounded in this Analytical Exposition of the Conditions where the teaching is neither too brief nor too detailed. So, of the nine kinds of presence condition, postnascence-presence, physical nutriment-presence, physical life-faculty-presence and the three kinds of mixed conditions are left out. Also, the reason is given why Nibbāna, which is eternal, is not included in this condition.

22,23 Absence and Disappearance Conditions

These two conditions are the same as proximity condition but they are not expounded in detail as in that condition. It will be seen from the chart that only the totals of the conditioning and conditioned states are given.

24 Non-disappearance Condition

This is the same as presence condition.

V THE COMMENTARY ON CHAPTERS I AND II AND ITS EXPLANATION

The Order in the Commentary

The Comy., after explaining the 24 conditions enumerated in Chapter I of C.R., deals with the decisions regarding (i) State (dhamma), (ii) Period (kāla), (iii) Manifold Division (nānappakāra), and (iv) Conditioned States (paccayuppannato) in order to have a full understanding of these conditions. Again, after explaining the Analytical Exposition of the Conditions, which forms Chapter II of C.R., the Comy., for the purpose of acquiring clear and deep knowledge of this portion, treats of the Miscellaneous Decisions (pakiṇṇaka vinicchaya) which consist of the following ten items:

(i) Several States (in) One Condition (aneka dhamma eka paccaya);
(ii) One State (in) Several Conditions (eka dhamma aneka paccaya);
(iii) One Condition (common with) Several Conditions (eka paccaya aneka paccaya);
(iv) Common Conditions (paccaya sabhāga);
(v) Not Common Conditions (paccaya visabhāga);
(vi) Pairs (yugaḷaka);
(vii) Production and Non-production (janakājanaka);
(viii) Causes or Not Causes of All Formations (sabbaṭṭhānikāsabbaṭṭhānika);
(ix) Materiality to Materiality (rūpaṃ rūpassa), etc.;
(x) Divisions of Existence (bhava-bheda).

The Order in the Guide

In this Guide a different order is taken. This has been done so as to enable the reader to understand the Comy. easily and to avoid the use of many charts. Besides the contents of the Comy., additional information is provided with regard to the analytical states concerned and the conditions that occur during life and at the moment of conception, etc. So the order here is:

1 Manifold Division with one chart;
2 Conditioned States with several charts;
3 One State (in) Several Conditions with one chart, i.e. (ii) of the Miscellaneous Decisions of the Comy.;
4 One Condition (common with) Several Conditions with one chart, i.e. (iii) of the Miscellaneous Decisions of the Comy.;
5 The rest under the heading of Miscellaneous Decisions with one chart. They are:

(i) State;
(ii) Period;
(iii) Several States in One Condition;
(iv) Common Conditions;
(v) Not Common Conditions;
(vi) Pairs;
(vii) Production and Non-production;
(viii) Causes or Not Causes of All Formations;
(ix) Materiality to Materiality, etc.;
(x) Divisions of Existence;
(xi) During Life and At the Moment of Conception;
(xii) Concept, Mentality, Materiality, Nibbāna as Conditioning States.

1 Manifold Division (Chart No.9)

Here the conditioning states of the conditions are distinguished by classes and planes. A chart of the conditions together with classes and planes of the conditioning states is provided and explained, at first, in a general way, where the conditioning states of the conditions under the groups are taken as given in the Single Enumeration charts in the Intro. to C.R. Then, as in the Comy., the conditioning states of each condition, taken in the usual order and so given in the chart, are dealt with in detail. The information provided in the Comy. is based on the conditioning states in the Single Enumeration charts referred to above and, if the appropriate ones are referred to while reading, this portion will be easily understood. If the Pali scholar knows these conditioning states and also the methods provided in the chart, he will have no difficulty in understanding all that is contained in the Comy.

2 Conditioned States

The Comy. on the 24 conditions deals with the conditioned states at the end of each condition. Here also, similar to the conditioning states in the Manifold Division, the conditioned states are distinguished by classes and planes, i.e. by categories. The conditioning states concerned, also taken by classes and planes, have to be given because the kinds of conditioned states that arise as effect in a particular relation are dependent on them as cause. But the Comy. does not give the analytical states of the conditioned states and the specific relations (which have to be taken from the Classification Chapter of the Investigation Chapter) that are involved. They are given in the Guide in order to help readers understand

the Comy. Although the Comy. treats each of the 24 conditions in detail in serial order, here the conditions are taken according to their groups. For only in this way will the non-Pali reader readily understand and remember the facts of the Comy. As for the Pali scholar, it will be of great help to a systematic understanding of the Comy.

Object Group (Chart No.10)

The Comy. on object condition begins thus: 'Sensuous faultless (object) is related to sensuous faultless, fine-material faultless, faulty, sensuous resultant, sensuous functional and fine-material functional, i.e. to six categories, by object condition.' The number of each of these conditioned states is not given. Here the chart, giving these numbers, is explained. Besides, in the last column, the number of the conditioned states, which always or occasionally take a particular kind of object, is given in the way shown under 'Of Object of Consciousness' in Part III of Cpd., pp.119-22. In the chart, which is based on the Comy., it is shown that two superknowledges take Nibbāna as object. The remarks in the Subcomy. are provided to show that this is not possible and also the author's opinion in the matter is given along with quotations to support his arguments. But what is more interesting is that the relations concerned, expounded by the Buddha in the Investigation Chapter, are quoted. For example, when sensuous faultless is related to sensuous faultless by object condition, the relation quoted is: 'After having offered the offering, having undertaken the precept, having fulfilled the duty of observance, (one) reviews it. (One) reviews such acts formerly well done' and so on. All the items in the chart are dealt with and the quotations for the relations are either given or referred to. Moreover, a chart on Objects of Superknowledges (chart no.11) is provided. It will be very useful when this subject is considered again in Volume II and others of Paṭṭh. where the objects concerned are so complicated that it is difficult to know the object which is related to a particular superknowledge. The Comy. deals very briefly with this matter. Finally, an example of the way to read the chart is given as is done for the charts of other conditions.

Object-predominance and Object-prenascence (Charts Nos 12 and 13)

The figures and quotations provided here are not given in the Comy. The above three charts are for the Object Group of Conditions.

Conascence Group (Chart No.14)

The Comy. deals with each of the fifteen conditions of the conascence group in their serial order. But here, for quick and ready reference, the contents of the Comy. are compiled in a single chart by taking the conditions according to groups as was the case with the object group. The chart is used to explain the seven Minor conascence, the four Major conascence and the four Medium conascence conditions. Quotations are also given for the relations.

Conascence Group in Detail (Chart No.15)

The Comy. given above deals very briefly with the conditions of the conascence group. So a detailed chart of the Conascence Group of Conditions is provided and explained. It gives all the details necessary to have a thorough understanding of the Minor, Medium and Major conascence conditions. Quotations are also given for the relations.

Proximity-strong-dependence Group

The group of conditions, which follows in serial order after the object and conascence groups, is the proximity-strong-dependence group and so this is next considered. It must be borne in mind that the figures in all the charts are provided by the author for they are never given in the Comy. Besides, the author, with the fervent desire that the reader may understand Pṭh. completely, has provided quotations for faultless-faultless and other relations. And this selection of the appropriate quotations is not an easy matter except for one who is well-versed in Pṭh.

Proximity Condition (Chart No.16)

The five conditions in the group starting with proximity condition (proximity group) have the same conditioning and conditioned states and so when proximity condition is dealt with, the others are known as well. Proximity condition is treated in detail so that the reader will understand the mental processes involved.

Repetition Condition (Chart No.17)

It is pointed out that repetition condition is a part of proximity condition where only the impulsions in them are involved. So, if proximity condition is understood there will be no difficulty about this condition.

As for proximity-kamma condition, the remaining condition of this group , it is not dealt with in the Comy., but it can be easily worked out from its conditioning and conditioned states using the above method.

Natural Strong-dependence Group

Of the three kinds, (a) object-strong-dependence and (b) proximity-strong-dependence are respectively the same as object-predominance of the object group and proximity condition of the proximity-strong-dependence group. So only (c) natural strong-dependence condition is here considered. This condition and strong asynchronous kamma condition come under the natural strong-dependence group of conditions.

Natural Strong-dependence Condition (Chart No.18)

The relations in the chart are explained in detail. The remarks of the Comy. and Subcomy. on these relations are given, one of which is that Arahatta Fruition is not related to the faultless. In this condition (1) matter by the Suttanta method and (2) some of the concepts, such as person in the Analytical Exposition, are included.

Strong Asynchronous Kamma Condition (Chart No.19)

It is pointed out that in the Comy. the two kinds of kamma condition, conascence-kamma and asynchronous kamma, are dealt with together but here, where the conditions are taken according to groups, they are treated separately as they belong to different groups. The remarks made in the Comy. and Subcomy. are also included. Besides, the results that this condition produces at rebirth and during life and the planes where these results take place are given.

Base-prenascence Group, etc. (Charts Nos 20-22)

The charts of the conditions of (i) base-prenascence group, (ii) postnascence group, (iii) physical nutriment group and (iv) physical life-faulty group are easy to understand and, as they take up very little space, they

are given on the same page. The charts are explained and the remarks in the Subcomy. on physical life-faculty condition are included.

The mixed conditions are not dealt with in the Comy. and so they are not given here. But in the Explanation of the Single Enumerations they have been given in detail.

Proximity Condition Cycle (Chart No.23)

The proximity condition cycle is drawn up from the detailed chart of Proximity Condition (chart no.5) where the way to read that chart is given. The cycle has to be read in the same way to understand it. It gives the analytical states of proximity condition dealt with in detail in the Explanation of the Analytical Exposition and also shows how repetition, base-prenascence and post-nascence conditions have to be known in detail. Examples are given of the ways of reading the cycle for these conditions. The purpose of providing this cycle is to let the reader know that when the relation by proximity condition no longer takes place at the death of a person, there will be eternal peace because the round of rebirths is ended. But so long as there is this relation by proximity condition there is no escape from the round of rebirths.

At the end of this explanation of 'Conditioned States' it is pointed out that when the methods employed above for determining the conditioning and conditioned states of the relations are known, the rest of Pṭh. will be easily understood. As a matter of fact, the Comy. has provided these methods in the Faultless Triplet Pṭh. for the purpose of applying them to all the 24 divisions of Pṭh.

3 One State in Several Conditions (Chart No.24)

This deals with the number of conditions in which a particular state is a conditioning state. This shows that a conditioning state arises due to many conditions and not simply to one condition alone. The Comy. deals with the conditioning states of the 24 conditions taken in serial order. If a chart were to be drawn up for each state according to the Comy. it would be a very big one, there would be so much to explain and it would not be properly understood. So in order to understand readily and remember easily all the information given in the Comy. a special chart is provided. But in order to know easily and readily the number of conditions in which a particular consciousness, mental factor or matter is a conditioning state without the aid of the chart, rules are provided and

applied. For example, those for any one of the eighty-nine consciousnesses are:

1 Exclude root, prenascence, kamma, jhāna and path and take the other nineteen conditions as reference;
2 If it is delusion-rooted consciousness or body-consciousness accompanied by pain, exclude predominance;
3 If it is not a resultant consciousness, exclude resultant;
4 If it is an immaterial resultant consciousness, exclude postnascence and dissociation;
5 If it is not a mundane impulsion, exclude repetition.

If these rules are learnt and applied it will only take about a minute to work out the answer for any consciousness and this answer can then be checked with that in the chart. Similarly, rules are given for mental factor and matter.

4 One Condition Common with Several Conditions (Chart No.25)

This deals with the number of conditions which are common with each of the 24 conditions. In the Explanation of the Single Enumerations, each condition is taken according to the group to which it belongs and the total of the common conditions is worked out for each condition taken as a whole, i.e. taking all the conditioning states of a condition together. For example, it is given there that root condition is common with eleven conditions where the six roots, the conditioning states of root condition, are taken together. These common conditions are given in the Single Enumerations chart. Here each condition is dealt with in serial order and each of the conditioning states is taken separately to find the common conditions. For example, the conditions common with non-greed, non-hate, non-delusion, greed, hate and delusion are worked out separately. And in finding out these common conditions, the methods are provided and explanations given wherever necessary.. The common conditions are tabulated in the chart.

5 Miscellaneous Decisions (Chart No.26)

This deals with the conditions considered under the following heads: (1) State, (2) Period, (3) Several States in One Condition, (4) Common Conditions, (5) Uncommon Conditions, (6) Pairs, (7) Production and Non-production, (8) Causes of All Formations, etc., (9) Materiality to Materiality, etc., (10) Planes of

Existence, (11) During Life and At Rebirth and (12) Concept, Mentality, Materiality, Nibbāna. All these are explained and summarised in a chart. The remarks of the Subcomy. are included and the Pali verse, given in the Comy. on Period, explained.

End of the Analytical Exposition of the Conditions.

VI QUESTION CHAPTER

After the Analytical Exposition of the Conditions the Buddha expounded the Question Chapter. It is pointed out that the Analytical Exposition is given in the Faultless Triplet Pṭh. (which is the first Pṭh. section) to provide the methods so that they could be applied to the other 129,231 Pṭh. sections. Also, the Question Chapter, which is Chapter III of C.R., is given just to provide the method of arriving at the questions and is, therefore, dealt with briefly. Although only the answers that can be given are provided in each of the seven chapters: (1) Dependent Chapter, (2) Conascent Chapter, (3) Conditioned Chapter, (4) Supported Chapter, (5) Conjoined Chapter, (6) Associated Chapter and (7) Investigation Chapter, that come under the Triplets, Couplets, etc. in the 24 divisions of Pṭh. with regard to the questions, all the questions have to be provided whether there are answers for them or not.

In C.R. only the questions of Dependent Chapter in the Faultless Triplet for the conditions taken 'By Ones' to 'By Twenty-four' are given. All the questions are not provided but only those that are just sufficient to show the method which will serve as a model for arriving at the questions of the other chapters of the Faultless Triplet Pṭh. as well as for the rest of Pṭh.

Questions of Pṭh.

The total number of questions in Pṭh. can be calculated when (1) the total number of Pṭh. sections, and (2) the number of questions in each of those sections are known.

Detailed Pṭh. Sections (Chart No.27)

As regards (1) above, although there are only 24 Pṭh. divisions, when each Triplet and Couplet and each of their combinations are considered, there are, as explained, 129,232 Pṭh. sections which are summarised in the detailed Pṭh. Sections chart.

Model of Pṭh. Questions (Chart No.28)

As regards (2) above, the method of exposition of the questions in each of the sections must be known. Although the method of asking questions is provided for Dependent Chapter of the Faultless Triplet, the method has to be modified for the other sections. That is why models of Pṭh. questions for Dependent Chapter of the Feeling Triplet and the rest of the six Pṭhs. of the Positive Division and also for that of the six Pṭhs. each of the Negative, Positive-Negative and Negative-Positive Divisions are provided. The states that are involved in the above model questions are not given in the Model of Pṭh. Questions chart.

It must be remembered, however, that the questions are asked, not only for the Positive conditions, but also for the Negative, Positive-Negative and Negative-Positive conditions taken 'By Ones', 'By Twos', etc. as in the case of the questions for Dependent Chapter given in C.R. Besides, similar questions are asked for the rest of the seven chapters where the wordings are different depending on the chapter under consideration.

The Comy. deals with the first portions of the Question Chapter in detail and gives verses to get the total of the questions in them. The reason is that the method provided can be applied to work out the rest so as to arrive at the grand total. As for the Subcomy., verses are given completely to arrive at the grand total.

Number of Questions (Comy.) (Chart No.29)

Based on the method given in the Comy. the author has worked out the grand total of questions which is 404,948,533,248. All the details are explained and shown in the chart.

Number of Questions (Subcomy.) (Chart No.30)

Based on the method given in the Subcomy. the author has worked out the grand total of questions which is 388,788,713,344. All the details are explained and shown in the chart.

The Subcomy. has supplied verses at the end of the book giving the totals for the different items. But the Pali scholar may find them difficult to understand and so they are translated to show the totals they denote.

It will be noted that the grand totals of the Comy. and the Subcomy. are different. This is due to some difference in the method of calculation and the reason for this is pointed out.

If 100,000 questions were to be recited in a day it would take over 10,000 years to complete the questions Pṭh. The Comy. states that the Buddha expounded all t Pṭh. questions to his audience of Devas and Brahmās in the Tāvatiṃsā world of Devas. This amply shows the Omniscience of the Buddha.

This Question Chapter is very important for the whole of Pṭh. and that is why it is treated in detail here. If the method of asking questions in the examples provided is understood, it will not be necessary to remember the questions for one will be able to recite them without end. The reader is requested to find out for himself if this is so.

VII PRELIMINARIES TO THE SIX CHAPTERS

After expounding the method of asking questions in the Question Chapter the Buddha gave the answers in Chapter IV of C.R. It will be seen that all the questions do not have answers. For example, root condition of Dependent Chapter of the Faultless Triplet has forty-nine questions but only nine of them have answers and so these nine answers are given while the rest of the questions are set aside. Before dealing with the methods of finding the answers given in Chapter IV of C.R., preliminary explanations are given about (1) how the conditioning and conditioned states (single enumerations for short) of the Positive conditions in the six chapters are obtained and (2) how, based on them, the answers in the Classification Chapters and the enumerations in the Enumeration Chapters are obtained. The final chapter of the Faultless Triplet, the Investigation Chapter, is not dealt with here as it requires a separate volume of its own.

Single Enumerations of the Positive Conditions in the Six Chapters (Chart No.31)

The single enumerations of the conditions in the chapters concerned must be known in order to understand those chapters. That is why before each chapter is studied, the single enumerations of the conditions in that chapter must first be found. Only then will the Classification and Enumeration Chapters of Dependent, Conascent and the rest of the six chapters be understood. Therefore, a chart of the Single Enumerations of the Positive Conditions for the Six Chapters (CSEP6) is provided. Of these chapters, Dependent and Conascent deal with conascence condition, Conditioned and Supported with dependence condition, and

Conjoined and Associated with association condition.

From the above it will be seen that Dependent and Conascent Chapters will be understood only if the conditioning and conditioned states of conascence condition are known. That is why these states of conascence condition are given completely. For the same reason the conditioning and conditioned states of dependence and association conditions are given completely.

The Comy. and Subcomy. do not explain why conascence condition is dealt with in Dependent and Conascent Chapters, dependence condition in Conditioned and Supported Chapters, and association condition in Conjoined and Associated Chapters. But the author has provided a plausible explanation. It is also pointed out that, although three different conditions are dealt with in the six chapters, actually it is conascence condition of Dependent and Conascent Chapters (i) to which base-prenascence-dependence condition is included in Conditioned and Supported Chapters and (ii) from which materiality is excluded in Conjoined and Associated Chapters.

In the chart mentioned above, all the conditioning and conditioned states of the twenty-three Positive conditions (postnascence is excluded) for all the six chapters are given. All these conditioning and conditioned states are worked out. The conditioned states (which, as the Subcomy. points out, are given prominence in the six chapters) are taken from the relations given in the Analytical Exposition previously expounded. Then the conditioning states which are related to those conditioned states by conascence, dependence and association conditions, dealt with in the six chapters, are found. In the Akauks only the conditioned states are given, but for a clear understanding of this portion this is not sufficient, for the corresponding conditioning states must be known in order to be able to determine the enumerations, the numbers of answers. That is why the conditioning states are worked out, otherwise the reader will have to take the trouble of finding the conditioning states by himself and not be sure whether they are correct or not.

How the Answers are Obtained

In the text each of the six chapters gives the answers for the conditions under the four heads in the following order:

1 Conditions: Positive (i) Classification Chapter;
1 Conditions: Positive (ii) Enumeration Chapter;
2 Conditions: Negative (i) Classification Chapter;

2 Conditions: Negative (ii) Enumeration Chapter;
3 Conditions: Positive-Negative (Enumeration Chapter);
4 Conditions: Negative-Positive (Enumeration Chapter).

But here in the Preliminaries where the six chapters are taken for explanations, they are dealt with in the order below so as to avoid repetitions:

1 Classification Chapters of all the Positive Conditions in the six chapters;
2 Classification Chapters of all the Negative Conditions in the six chapters;
3 Enumeration Chapters of all the Positive, Negative, Positive-Negative and Negative-Positive Conditions in the six chapters.

After this portion is studied, the reader will get a good idea of how the text is expounded, be able to follow the explanations, given later, about how the answers in the text are obtained, and also be able to fill in the many elisions in the text.

First of all the method of determining the direct answers from the conditioning and conditioned states is explained and then it is shown how the classified answers are obtained from them. For the direct and classified answers form the Classification Chapter in the text. These classified answers, quoted from the text, are summarised in text charts.

1 Classification Chapters of All the Positive Conditions in the Six Chapters

(a) Dependent and Conascent Chapters

Dependent Chapter, the same as Conascent Chapter, is first dealt with. Since in this chapter conascence condition, which has all the conditioning and conditioned states, is considered, these conditioning and conditioned states are taken to find the direct and classified answers for this condition. Once this is understood, the answers for the other conditions can be found for they are only parts of conascence condition, i.e. their conditioning and conditioned states are parts of those of conascence condition.

The first direct answer, faultless-faultless, and its classified answer are worked out and the items in the text which give such answers are referred to mentioning the fact that they are elided in chapters which are the same. Then the other answers are also worked out. In the case of the indeterminate-indeterminate answer, the classified answers are given under three heads depending on the conditioning and conditioned states involved. They are: (1) during life, (2) at the moment of conception and

(3) materiality. All the details are provided so that the reader will clearly (i) see how the conditioning and conditioned states of conascence condition, worked out and given in the chart of the Single Enumerations of the Positive Conditions for the Six Chapters (CSEP6), have to be taken to determine the enumerations and (ii) know how the answers, given in the Classification Chapter of the text, are obtained. The classified answers, as worked out, are summarised in chart no.32, the text chart for the Positive conditions in Dependent, Conascent, Conjoined and Associated Chapters. With the other Positive conditions only the indeterminate-indeterminate answers are dealt with, as all the other answers for them are the same as those for conascence condition even though their conditioning and conditioned states are slightly different. For dissociation condition, there are additional answers at the end of the usual classified answers and so the reasons why they are expounded and the type of answer to be taken in each case are given. In addition, a summary is provided of the enumerations that are possible from the particular conditioning and conditioned states of the Positive conditions of Dependent Chapter.

(b) Conditioned and Supported Chapters

Next, the Positive conditions in Conditioned Chapter, the same as Supported Chapter, are dealt with. The difference from Dependent Chapter is that, besides conascence-dependence condition (which is the same as conascence condition of Dependent Chapter) base-prenascence-dependence condition is included. So in the explanation of this chapter only the enumerations for base-prenascence-dependence condition together with the direct and classified answers for them are considered. As in the case of Dependent Chapter, the conditioning and conditioned states of conascence condition are taken as the example. For the indeterminate-indeterminate answer there is another head 'Bases', and so only the classified answer for this is dealt with. Also, the other eight answers, besides the nine of Dependent Chapter, are worked out. The classified answers are summarised in chart no.33, the text chart for Conditioned and Supported Chapters. The other Positive conditions, which are parts of conascence condition, are also dealt with. In addition, a summary is provided of the enumerations that are possible from the particular conditioning and conditioned states of the Positive conditions of Conditioned Chapter.

(c) Conjoined and Associated Chapters

Finally, the Positive conditions in Conjoined Chapter, the same as Associated Chapter, are dealt with. There is no difficulty here because the only difference from Dependent Chapter is that materiality is excluded from both the conditioning and conditioned states of the conditions.

In conclusion, a summary is provided of the enumerations that are possible in Dependent, Conditioned and Conjoined Chapters depending upon the particular conditioning and conditioned states (chart no.34).

2 Classification Chapters of All the Negative Conditions in the Six Chapters

The non-conditioned states, which are those states that are not conditioned states of the Positive conditions, are the conditioned states of the Negative conditions. The conditioning states which are related to those conditioned states by conascence, dependence and association conditions are found in the same way as for the Positive conditions. All the conditioning and conditioned states of the Negative conditions of the six chapters are provided in chart no.35, the chart of the Single Enumerations of the Negative Conditions for the Six Chapters (CSEN6), and the classified answers, as worked out, are summarised in chart nos 36 and 37, the text charts for the Negative conditions in (1) Dependent, Conascent, Conjoined and Associated Chapters and (2) base-prenascence-dependence condition in Conditioned and Supported Chapters.

There are only twenty Negative conditions because the four Major conascence conditions have all the conditioned states and so there are no non-conditioned states to be taken for their Negative conditions. All these Negative conditions are dealt with in detail. Special note must be taken about not-prenascence and not-repetition conditions because they have mind-produced matter as conditioned state. So the conditioning states to be taken for this conditioned state are the conditioning states of positive prenascence and positive repetition conditions which arise together with this matter.

Not-prenascence. Positive prenascence condition has all the mental states that occur during life in the five-aggregate planes as conditioned states. So the remaining states (which are the states of the immaterial plane, the mental states at the moment of conception in the five-aggregate planes and all the seven kinds of matter) are the conditioned states of not-prenascence condition. Since matter is not concerned with the states of the

immaterial plane, in the answers, faultless-faultless, faulty-faulty and indeterminate-indeterminate (during life) for those states, specific mention is made of this plane as 'In the immaterial plane' at the beginning of the classified answers for them. With regard to mind-produced matter, the conditioned state, the mental states which arise together with it during life in the five-aggregate planes have to be taken also as the conditioning states of not-prenascence condition. It should be noted that those states are also the conditioning states of Positive prenascence condition. That is why twenty-one faultless consciousnesses and twelve faulty consciousnesses during life in the five-aggregate planes are taken with mind-produced matter for the answers, faultless-indeterminate, faulty-indeterminate. Besides the classified answer for the states of the immaterial plane in the indeterminate-indeterminate answer mentioned above, there is also another answer for the states in the five-aggregate planes, i.e. resultant and functional indeterminate states with mind-produced matter. Also, there is a classified answer for, at the moment of conception, with the states of the five-aggregate planes. Since the conditioning and conditioned states of not-prenascence condition are somewhat complicated, they are shown very clearly in the chart.

Not-repetition. As in prenascence, repetition condition has only mental states that occur during life as conditioned states but not all of them. Therefore, the remaining mental states during life, the mental states at the moment of conception and all the seven kinds of matter are the conditioned states of not-repetition condition. Here also, mind-produced matter is a conditioned state and so the mental states which arise together with it during life in the five-aggregate planes have to be taken as the conditioning states. It should be noted that these mental states are also the conditioning states of the Positive repetition condition. Not-repetition condition is not so complicated as not-prenascence condition where, because the states in the immaterial and five-aggregate planes have to be distinguished, separate classified answers have to be given for the different planes.

In the case of the Negative conditions in Conditioned and Supported Chapters, there are answers for base-prenascence-dependence condition besides those for conascence given in Dependent and Conascent Chapters. Therefore only classified answers for base-prenascence-dependence condition are worked out and provided in a separate text chart already mentioned. As for the Negative conditions in Conjoined and Associated Chapters, the

classified answers that are obtained are the same as those of Dependent and Conascent Chapters but with all materiality excluded. Here there are only ten Negative conditions involved, i.e. those which have mental states as both conditioning and conditioned states. At the end a summary is provided of the enumerations that are special to the conditioning and conditioned states of the Negative conditions.

3 Enumeration Chapters in the Six Chapters

In the Classification Chapters of this Guide it is shown (1) how the enumerations, faultless-faultless, etc., the direct answers, are obtained for the single conditions, i.e. single enumerations, from the conditioning and conditioned states of each condition which are worked out and given in the two Single Enumeration charts, CSEP6 and CSEN6 and (2) how the classified answers are obtained from the enumerations. The direct and classified answers so obtained form the Classification Chapters of the text. But in the Enumeration Chapters of the text only the figures denoting the enumerations are given for the Positive, Negative, Positive-Negative and Negative-Positive conditions taken also 'By Twos', 'By Threes', etc. Here, for the purpose of explanation, the six chapters are taken together. This means that when the conditioning and conditioned states are obtained for determining the enumerations, the enumerations are determined for the six chapters. In this way repetition is avoided and the reader will be able to have a clear understanding of this portion. Only examples are given to show (1) how the common conditioning and conditioned states of two or more conditions are obtained for determining the enumerations and (2) how the classified answers are obtained from those conditioning and conditioned states. For both the direct and classified answers have to be given to provide complete answers to the questions in the way shown in the text in the Classification Chapters of the single conditions.

The Classification Chapters are not given in the Enumeration Chapters of the text but they must be either the same as or parts of those of the single conditions. For the common conditioning and conditioned states of two or more conditions can only be either those of one of the conditions or parts of them. So there is no difficulty in finding the classified answers as all that is necessary is to select the appropriate ones from those in the Classification Chapter concerned. The working out of the complete answers in the Enumeration Chapters makes these chapters

very interesting, for the figures by themselves appear to be meaningless.

Positive Conditions

By Ones

This is dealt with in the Classification Chapters of the Positive conditions as shown above. In the Enumeration Chapters, the enumerations are given under each chapter.

By Twos

Here each Positive condition is taken as the reference and each of the other Positive conditions is taken as the variant. So two conditions are taken together. The conditioning and conditioned states of the two conditions, given in the CSEP6, are compared and those which are common to both are selected. Then from the common conditioning and conditioned states the enumerations and classified answers are obtained. Examples are worked out with root condition as reference and a few variants.

By Threes, etc.

In the case of 'By Threes', two Positive conditions are taken together as reference conditions and each of the other Positive conditions as variant. So three conditions are taken together. Since the common conditioning and conditioned states of the two reference conditions were previously found in 'By Twos', all that is necessary is to compare these conditioning and conditioned states with those of the variant in the CSEP6 to find the common states of three conditions. This is also the method employed to find the common states of four conditions, etc. in 'By Fours', etc. And from these common states the enumerations and classified answers are obtained. A few examples are worked out.

Negative Conditions

By Ones, etc.

'By Ones' are expounded in the Classification Chapters. As for 'By Twos', etc., the method of determining the commons is the same as that given for the Positive conditions. Here reference has to be made to the CSEN6. Examples of 'By Twos' are worked out.

Positive-Negative Conditions

By Twos, etc.

There are no enumerations for 'By Ones' because here a Positive condition is taken as the reference and a Negative condition as the variant. So the enumerations start

with 'By Twos'. Examples of these are worked out. For 'By Threes', two Positive conditions are taken as reference conditions (in the same way as in 'By Threes' of the Positive conditions) with a Negative condition as variant. Similarly for 'By Fours', etc.

Negative-Positive Conditions

By Twos, etc.

Here also, there are no enumerations for 'By Ones' as a Negative condition is the reference and a Positive condition is the variant. So the enumerations start with 'By Twos'. Examples of 'By Threes', where two Negative conditions are taken together as reference conditions (in the same way as in 'By Threes' of the Negative conditions) with a Positive condition as the variant are worked out.

As a summary of the Enumeration Chapters of the six chapters, it is pointed out that the common conditioning and conditioned states have to be found first with the aid of the charts CSEP6 and CSEN6. For it is from these states that (1) the enumerations are determined and (2) the analytical states are selected to obtain the classified answers. For the classified answers have to be known in order to work out the Classification Chapters in these Enumeration Chapters.

Actually, the text should give all the Classification Chapters as in 'By Ones'. But this is impossible as there are so many of them and, as a matter of fact, it is not necessary for, as shown above, they can be worked out easily. For the same reason, in the explanation of the six chapters of the text that follow, the classified answers are not dealt with but only the methods of determining the common conditioning and conditioned states concerned. For once these states are known, it is a simple matter to determine the enumerations and classified answers according to the procedure given in these Preliminaries.

VIII ANALYTICAL STATES FOR THE ANSWERS IN THE SIX CHAPTERS

Here the six Chapters of the Faultless Triplet Pṭh. are explained. The main thing is to select the analytical states from the conditioning and conditioned states that are involved so as to find the enumerations which are given in C.R. and then work out the classified answers. For only then will Pṭh. be understood. The Comy. and Subcomy., however, do not give all the analytical states.

Here the analytical states are not dealt with in accordance with the order in C.R. because many of them are the same in many places. In order to avoid repetitions, therefore, the order taken is as follows:

1 Classification Chapters of the Positive Conditions in the Six Chapters.
2 Classification Chapters of the Negative Conditions in the Six Chapters.
3 Enumeration Chapters of the Positive Conditions in the Six Chapters.
4 Enumeration Chapters of the Negative Conditions in the first Four Chapters.
5 Enumeration Chapters of the Negative Conditions in the remaining Two Chapters.
6 Enumeration Chapters of the Positive-Negative Conditions in the Six Chapters.
7 Enumeration Chapters of the Negative-Positive Conditions in the first Four Chapters.
8 Enumeration Chapters of the Negative-Positive Conditions in the remaining Two Chapters.

Pṭh. deals with three kinds of analytical states. They are those of (1) the conditioning states, (2) the conditioned states and (3) the conditioning forces. They are determined for each answer.

1 Classification Chapters of the Positive Conditions in the Six Chapters

I Dependent Chapter

Root Condition 9

First of all the Comy. remarks on the fact that, although there are forty-nine questions for root condition and others, all these questions do not have answers. But the Subcomy. points out that in certain cases there are forty-nine answers. So the reason for giving all the possible questions is that such general sets of questions are applicable to the whole of Pṭh. and for a particular case only those questions that have answers need to be considered.

For root condition it is shown in detail how the analytical states from the conditioning and conditioned states of root condition in Dependent Chapter have to be selected to get the nine answers, faultless-faultless and so on. These analytical states are then tabulated. As for the conditioning forces it is explained how they are obtained for each answer. Remarks of the Comy. and Subcomy. are also provided in several places together with Pali quotations as footnotes. This portion of the Guide

should be looked up to know the details and the general methods of obtaining the answers for the other conditions. They cannot be given here.

Object, Predominance

The conditioning forces, which are given in detail for each answer of object condition, are taken from the detailed chart of Object Condition. As for the answers of predominance condition, the conditioning forces of object-predominance and conascence-predominance are taken as required.

Proximity, Contiguity

It is explained why there are only three answers in Dependent Chapter although the Analytical Exposition and the Investigation Chapter have seven answers each. The conditioning forces, also given in detail, are obtained from 'How to read the chart' of the detailed chart of Proximity Condition.

Conascence, Mutuality

Where the analytical states for the answers are the same as those already met with, only references are made. The Subcomy. points out why the classified answer: 'Dependent on one aggregate and (heart-)base, arise three aggregates' and so on have to be taken in mutuality condition.

Dependence, Strong-dependence

Quotations from the Comy. and Subcomy. are given to point out the fact that, since conascence condition is dealt with in Dependent Chapter, eye-base, etc. are not included here as in dependence condition of the Analytical Exposition. Also, it is shown that heart-base is distinguished depending upon the mental states to which it is related. In connexion with strong-dependence condition, the Comy. points out that, since materiality is not included, there are only three answers and so it is said to be the same as object condition. Of course, the conditioning forces are different.

Prenascence, Postnascence

Here the Comy. gives the reason why only base-prenascence condition (but not the other kind, object-prenascence) is expounded and the Subcomy. explains why 'base by prebascence condition' is mentioned in the classified answer but not in the cases of root condition and others. As for postnascence condition, the reasons are given why it is not expounded in the Positive conditions.

Repetition, Kamma

The analytical states for the answers of repetition condition are tabulated. As for the conditioning forces in detail, they are taken from 'How to read the chart' of the detailed chart of Proximity Condition. In the case of kamma condition, the analytical states are referred to when they are the same as those already met with. As for the conditioning forces in detail, they are taken from the detailed chart of Asynchronous Kamma Condition. Besides, remarks on this condition in the Comy. are given.

Resultant to Association

All the analytical states and conditioning forces for these conditions are given. In the cases of (1) nutriment condition, two kinds of forces and (2) faculty condition, three kinds of forces are dealt with. Also, remarks in the Comy. on some of these conditions are provided.

Dissociation

Here 'base by dissociation condition' and 'aggregates by dissociation condition' are specifically included, where appropriate, at the end of the classified answers. In this connexion explanations are given as well as the remarks in the Comy.

Presence

The text states that presence condition is the same as conascence condition. But this refers to the analytical states as the conditioning forces are different. As the four kinds of forces were dealt with previously, only references to them are made.

End of Dependent Chapter.

II Conascent Chapter

Conascent Chapter is the same as Dependent Chapter.

III, IV Conditioned and Supported Chapters

Where the analytical states for the answers and the conditioning forces in Conditioned Chapter are the same as those in Dependent Chapter, only references are made. Therefore, only the bases in the indeterminate-indeterminate answers and others which are special to these two chapters are dealt with.

Root Condition, etc.

The analytical states which are the conditioning and conditioned states for (1) the bases in prenascence-dependence and (2) mixed conascence-prenascence are selected and tabulated for each condition concerned. Remarks in the Comy. on some of these conditions are also provided. Under nutriment condition a concise method is given for determining the conditioning and conditioned states to be taken for the bases. Supported Chapter is the same as Conditioned Chapter.

V, VI Conjoined and Associated Chapters

In these two chapters, which are the same, only mental states are involved as association condition is dealt with. So all that has to be done is to exclude materiality from both the conditioning and conditioned states of the conditions in Dependent Chapter.

Root Condition, etc.

There is nothing new in these conditions because only the mental states of the same conditions in Dependent Chapter are taken.

If a proper study is made of the twenty-three Positive conditions in the six chapters, as explained in the Guide, and the reader is able to select the proper conditioning and conditioned states, then it can be said that the reader has understood the principles of Pṭh.

End of Classification Chapter of the Positive Conditions in the Six Chapters.

2 Classification Chapters of the Negative Conditions in the Six Chapters

Dependent Chapter

Not-root (fty-fty)

It will be seen from the chart of the Single Enumerations of the Negative Conditions for the Six Chapters (CSEN6) that the conditioning and conditioned states of the conditions are those which are not included in the chart of the Single Enumerations of the Positive Conditions for the Six Chapters (CSEP6). As in the case of the Positive conditions, the conditioning and conditioned states of the Negative conditions are analysed and selected for the answers, faultless-faultless and so on. All these analytical states for the answers are given completely. But the conditioning forces are given differently from the

Positive conditions. In the latter the conditioning states that are related to the conditioned states are given as the conditioning forces. But if it were to be given in this way with the Negative conditions it would be very complicated. So only the Positive conditions which contain those conditioned states are given. 'By (the force of) not-root condition' means that root condition is excluded and only the other Positive conditions which are appropriate have to be taken. These Positive conditions are those that are given in the CSEP6.

The Method. 'Not-root condition' means that it is not root condition and so the other twenty-two Positive conditions have to be considered. So in the faulty-faulty answer where doubt-accompanied and restlessness-accompanied delusion are the conditioned states, the conditioning forces are the Positive conditions which contain these conditioned states. These are found in object, proximity and other conditions but not in predominance and resultant conditions. So two conditions are excluded from twenty-two and only twenty conditions are taken. Actually, the conditioning states in these conditions which are related to those conditioned states should be given as the conditioning forces as were given for the Positive conditions. But the reader will realise how complicated this is going to be. Again, in (1) repetition condition, only the second to the seventh impulsions of the conditioned states and (2) prenascence and dissociation conditions, the conditioned states in the five-aggregate planes have to be taken. So the conditioned states of these three conditions are here taken appropriately. That is why the conditioning forces of faulty-faulty are given as the conditioning states of the twenty conditions taken appropriately when they are related to their conditioned states, doubt-accompanied or restlessness-accompanied delusion. In the other answers only the conditions are given as the conditioning forces.

Not-root (ind-ind)

Here also the conditioning and conditioned states and the conditioning forces are given completely for the three classified answers that come under the three heads: (1) during life, (2) at the moment of conception and (3) mere materiality. The Comy. does not give any of these. So, by simply studying the text and looking up the Comy., one will not understand Pṭh. For this purpose the analytical states of the conditioning and conditioned states and the conditioning forces must be known. These are given completely in this Guide to C.R.

As for the conditioning forces, which are of not-root

condition, root condition is excluded, as was done above, and the other conditions which contain the conditioned states are taken. For example, in the case of rootless mind-produced matter, which is a conditioned state of mere materiality in the answer indeterminate-indeterminate, the conditions which contain this matter as conditioned state are taken. On examination of the twenty-two conditions that have to be considered, object, proximity, contiguity, strong-dependence, repetition, absence and disappearance conditions are excluded because they have only mental states as conditioned states. As for path condition this is excluded because it has rooted (and not rootless) mind-produced matter as conditioned state. In the case of mutuality, it has only rootless mind-produced great primaries, which is part of rootless mind-produced matter, as conditioned states and so it is taken appropriately. Therefore, conascence, mutuality, dependence, kamma, resultant, nutriment, faculty, jhāna, dissociation, presence and non-disappearance (eleven conditions) taken appropriately are the conditioning forces when they are related to rootless mind-produced matter. This is the method of determining the conditioning forces of the Negative conditions. Another method is to examine the single enumerations of the Investigation Chapter and take those conditions that contain the conditioned states.

Note. If the conditions have all the conditioned states concerned, the conditioning forces occur completely, but if they have only part of the conditioned states concerned, the conditioning forces occur appropriately. It will be seen from the examples given above that, although 'appropriately' is mentioned, there are conditioning forces which occur completely. So, because all the conditioning forces do not occur completely, 'appropriately' has to be mentioned.

Not-object, etc.

The details about these Negative conditions can be looked up in the Guide.

The General Method. The general method is to analyse the conditioning and conditioned states given in the CSEN6 and select the analytical states for arriving at the answers, fls-fls, etc. Although the method is brief, it suffices for general application to the Negative conditions. So only some special cases are considered below.

Not-predominance

In this condition there are cases when predominance condition is (1) obtained and (2) not obtained. (1) is possible only when the predominant realities are the

conditioned states and (2) is taken when there are other conditioned states. With regard to the predominant realities mentioned in (1), these are the conditioned states of not-predominance because they were excluded from the conditioned states of predominance condition. As for the other conditioned states mentioned in (2), they are those that are not the conditioned states of predominance condition. The conditioning states of the predominant realities are the fifty-two predominant impulsions which are conascent with them. These impulsions are faultless, faulty, lofty or supramundane. But, as pointed out so often in the Guide, the sensuous impulsions are occasionally predominant whereas the lofty and supramundane are always predominant.

It will be noted from the tables for the answers that whenever non-predominant mind-produced matter is the conditioned state, predominance condition is not obtained. But in the case of the answer, indeterminate-indeterminate during life, both the cases are taken.

Note. By means of a question and answer it is explained why the classified answer with the predominant realities as the conditioned states is not given separately in the text. Quotations are provided in support of the argument. It is a clarification of the remarks made in the Comy.

Not-conascence, etc.

It is again pointed out why such Negative conditions are not obtained.

Not-mutuality, etc.

The conditioning and conditioned states of not-mutuality are almost the same as not-object condition. The only difference is with the indeterminate-indeterminate answer for (1) at the moment of conception and (2) mere materiality where in the latter only derived matter is taken as the conditioned state.

Not-prenascence

It was pointed out above when dealing with the Preliminaries, that the conditioned states of not-prenascence are (1) the mental states of the immaterial plane, (2) the mental states at the moment of conception in the five-aggregate planes and (3) the seven kinds of matter. For these are the non-conditioned states of Positive prenascence condition. Since mind-produced matter is a conditioned state, the mental states that arise with this matter have to be taken as the conditioning states, and it will be found that these mental states are also the conditioning states of Positive prenascence condition. So,

when the relations are between (1) mental states only, these states are of the immaterial plane and (2) mental states and matter, as in the faultless-indeterminate and faulty-indeterminate answers, the mental states in the five-aggregate planes, that belong also to prenascence condition, are taken as the conditioning states. This will be clear from the tables referred to.

Faultless-faultless, indeterminate, etc. are Not Obtained. The reason is that the mental states of the immaterial plane have to be taken, but they cannot be taken with indeterminate materiality which is of the five-aggregate plane.

As for indeterminate-indeterminate during life, there are two separate answers: (1) for mental states of the immaterial plane and (2) for mental states and mind-produced matter of the five-aggregate planes. This is shown clearly in the table for this answer. That is why two classified answers are given in the text.

Not-postnascence

It is pointed out that the conditioning and conditioned states of not-postnascence condition are the same as those of Positive conascence condition which has all the mental and material states. The conditioning forces are given separately.

Not-repetition

Although the text points out that not-repetition condition has the same enumerations and the same classified answers as not-predominance condition, the conditioning and conditioned states, however, cannot be the same. Since only mental states are involved in Positive repetition condition, mind-produced matter is a conditioned state of not-repetition condition and, therefore, like not-prenascence, the mental states of Positive repetition condition which arise with that matter are also the conditioning states of not-repetition condition. But, unlike not-prenascence, there are no separate states of the immaterial plane and so all the states concerned are taken, not separately by planes, but where appropriate.

In this condition, the first impulsions of the states which are excluded in the conditioned states of repetition condition, the second to seventh impulsions of the states of repetition condition that arise with mind-produced matter, and the seven kinds of matter are involved. In the table for the answer, indeterminate-indeterminate during life, it is clearly shown that there are two separate answers for the analytical states but there is only one classified answer in the text and so the reason

for this is given. Also, the Comy.'s remark is given that, although the first impulsions only are involved in not-repetition condition, the classified answers have to be expanded like not-predominance where all the impulsions are involved.

Not-kamma

The conditioning and conditioned states of not-kamma condition are analysed and the analytical states selected for the answers. Resultant volition is not included in not-kamma condition and the reason for this, given in the Comy., is quoted.

Not-resultant to Not-association

There is nothing special to be said about these conditions. The remarks of the Comy. on not-nutriment, not-jhāna and not-path are given.

Not-dissociation

Only the mental states of the immaterial plane are here involved. So mind-produced matter is not a conditioned state of not-dissociation condition and, therefore, the mental states that arise with it do not have to be taken as in not-prenascence condition. In the Dependent and Conjoined Chapters, dealt with in the Preliminaries, the reason is given why a separate classified answer for the four immaterial resultant consciousnesses at the moment of conception is not expounded.

End of Dependent Chapter.

Conditioned Chapter

Not-root, etc.

The difference from Dependent Chapter is that there are classified answers for 'Bases'. The analytical states for them are provided in the tables. Although the text states that not-predominance is the same as Positive conascence, the analytical states are different and so they are provided. There is nothing special to say about the other conditions.

End of Conditioned Chapter.

Conjoined Chapter

Not-root, etc.

The ten Negative conditions which have only mental states as both conditioning and conditioned states have to be considered. These mental states are analysed and selected

for finding the answers. The explanation is given for the remark in the Subcomy. that there is no need for taking 'conception' in not-dissociation.

End of Classification Chapters of the Negative Conditions in the Six Chapters.

3 Enumeration Chapters of the Positive Conditions in the Six Chapters

By Ones

Here the Positive conditions are taken 'By Ones', 'By Twos', etc. The enumerations and classified answers for 'By Ones' have already been dealt with in the Classification Chapters of the Positive conditions in the six chapters. The Comy. states that there are three different enumerations in Dependent Chapter and gives the number of conditions having each of these enumerations. It is mentioned that this is also dealt with for the enumerations in Conditioned and Conjoined Chapters.

Root By Twos

The method of determining the common of the conditions taken 'By Twos' is given. Then, taking an example with root condition as the reference and object condition as the variant, it is shown how the common conditioning and conditioned states are obtained, how they have to be analysed to determine the direct answers, faultless-faultless and so on, i.e. the enumerations, and how the classified answers are obtained from the analytical states. All these details for the above two conditions taken together in 'By Twos' are given for all the six chapters so that the reader will know how to find the enumerations, the analytical states and the classified answers in the Enumeration Chapters. For in the Guide only the common conditioning and conditioned states of the conditions taken together 'By Twos', 'By Threes', etc. are worked out and tabulated for finding the answers. The reason is that it is impossible to give all such details for all the enumerations in the text.

The common conditioning and conditioned states of root condition as the reference and each of the other conditions, predominance, conascence, etc. as the variant are worked out and tabulated in full. The only remark made in the Comy. on 'By Twos' is that with resultant as the variant the enumeration is 1.

Root By Threes

It is explained that in the case of the conditions taken 'By Threes', there is no need to find the common of three conditions at the same time. For root and object, the next conditions in serial order, are taken as the reference conditions here and so the common conditioning and conditioned states of these two conditions, already found in 'By Twos', are compared with the conditioning and conditioned states of each of the other conditions, predominance and so on, as the variant to find the common of three conditions. The method of finding the commons of the conditions taken together 'By Fours', 'By Fives', etc. is the same.

Root 'By Fours' to 'By Elevens'

'By Fours' to 'By Elevens' are elided in the text because the enumerations for the common states of the reference conditions and the variants are all the same as 'By Threes'. But the common states from which these enumerations are determined are not always the same. This depends on the conditioning and conditioned states of the conditions taken as references. The elisions are dealt with so as to (1) show how to find out what they are and (2) note the differences in the common states.

It will be seen that in 'By Fours' predominance becomes another reference condition and so the common of the reference conditions and the common states with the variant are given according to that condition. Also, from the determination of the common states with prenascence, repetition, kamma, resultant and dissociation as references or variants, it will be noted how the common states are altered. For example, in 'By Elevens' when prenascence, which occurs only in the five-aggregate planes, becomes another reference condition, it is pointed out that special mention must be made of the fact that the common of the reference conditions, i.e. the reference states, as well as the common states with the variants are of the five-aggregate planes.

Root By Twelves (with repetition condition)

Here repetition is taken as another reference condition for 'By Twelves'. It is shown how the common conditioning and conditioned states of the reference conditions, i.e. the reference states, are obtained and how the common of the reference states and the states of the variant can be found. The reason given for specifying 'with repetition condition' in 'By Twelves' is that resultant condition has no common state with the reference states in which repetition is included. Therefore, in such cases resultant

cannot be taken as a reference condition with repetition or as a variant with repetition as reference. That is why another series with resultant condition included as reference is expounded.

Root By Thirteens, etc.

'By Thirteens' to 'By Twenty-ones', elided in the text, are dealt with to show what they are and to explain how the common states and enumerations are obtained. 'By Twenty-two' (with repetition condition), given in the text, is explained.

Root By Twelves

This is not included in the text but is given in the Guide to show that, instead of taking repetition as a reference condition as above, the next condition, kamma, is here taken for 'By Twelves'. In this case resultant is taken as a variant and is also included as another reference condition for 'By Thirteens'. This time where resultant is a reference condition, repetition cannot be taken as a variant.

Root By Thirteens (with resultant condition)

In 'By Twelves' above, the common states of eleven reference conditions and resultant, taken as the variant, are given and these are the reference states here. It is shown that these reference states are also the common states with the variants.

Root By Fourteens to By Twenty-two

'By Fourteens' to 'By Twenty-ones' are elided in the text because they are the same as 'By Thirteens'. 'By Twenty-two' has only one variant but it is given to show that it is the last in this series.

In conclusion, the author gives an outline of the method employed above for root condition in determining (1) the common conditioning and conditioned states of the reference conditions and the variants and (2) the enumerations from those common states. This method by the author is applicable to both the Positive and Negative conditions whereas the method in the Comy. is not reliable with the Negative conditions. As the method is fully explained for root condition, its application to the rest of the conditions is briefly given in the Guide.

Object, etc. By Twos

'Etc.' includes proximity and the other conditions which are taken together in the CSEP6 because they have the same conditioning and conditioned states. Since object

condition has all the mental states, the common states with the variants are the mental states of the latter. Heart-base (six bases), as the conditioning states, are taken when they are common with the variants. It must be borne in mind that in the Faultless Triplet Pṭh., whenever resultant is either a reference or a variant condition, the enumeration is always 1. This enumeration 1 with resultant as variant in Object 'By Twos' is the exception because those with the other variants are 3.

Object By Threes, etc.

Here object and root are the reference conditions and are also the reference conditions in Root 'By Threes'. So Object 'By Threes' is the same as Root 'By Threes'. Therefore, 'By Threes' to 'By Twenty-two', including those with repetition and with resultant are all the same as root condition.

Predominance By Twos

With predominance and the variants (1) root and (2) object conditions were met with before when (1) root was the reference and predominance the variant and (2) object was the reference and predominance the variant. They are just interchanges of refefences and variants, so only the common states with the other variants are dealt with.

Predominance By Threes, etc.

It is shown that this is the same as 'By Twos' above and that 'By Fours' to 'By Twenty-two', including those with repetition and with resultant, are the same as root condition.

Proximity, Contiguity

Although 'By Twos' of these conditions are mentioned in the text it is pointed out that 'By Twos' and the rest are the same as object condition.

Conascence By Twos, etc.

Since conascence condition has all the mental and material states as both conditioning and conditioned states, the common states with the variants are those of the latter. It is shown that 'By Threes' to 'By Twenty-two' are the same as root condition.

Mutuality, etc.

The method of determining the common conditioning and conditioned states are explained in full, wherever necessary, for mutuality and the rest of the conditions. The common states are then classified as faultless-faultless, etc.

for the six chapters and the analytical states are selected for the classified answers in the way shown with root condition above.

End of the Enumeration Chapters of the Positive Conditions in the Six Chapters.

4 Enumeration Chapters of the Negative Conditions in the First Four Chapters

By Ones

These are given in the Classification Chapters of the Negative conditions in Dependent, Conascent, Conditioned and Supported Chapters, the first four chapters. Conjoined and Associated Chapters, where only mental states are involved, are not included here because all the Negative conditions cannot be taken in serial order as reference and variant conditions as in the case of the others. For example, not-root, which has mental states, has no common states with not-object which has only material states. That is why only the first four chapters are taken together.

Not-root By Twos, etc.

The method employed here is the same as that for the Positive conditions, the only difference being that the CSEN6 has to be referred to for finding the common conditioning and conditioned states. Not-root 'By Twos' is explained in detail in order to show how the common states are analysed as faultless-faultless, etc. and how those analytical states are selected to work out the classified answers. It is pointed out again that (1) the classified answers are the same as or parts of those in the Classification Chapters of the Negative conditions and (2) both the direct and classified answers must be given after the enumerations are found as provided in the Classification Chapters of the single conditions. By knowing the method the reader will be able to follow the rest, i.e. 'By Threes' to 'By Twenty', of this condition.

In this Guide (1) detailed explanations are given of those portions which are likely to be difficult to understand, (2) the elisions in the text are worked out giving all the details as well as the reasons for the elisions, (3) the classified answers are given where there may be some difficulty in working them out and (4) the remarks in the Comy. and Subcomy. are provided in full wherever necessary. So the reader is requested to make a careful study of the Guide because the rest of its contents can only be briefly given in this Introduction.

Not-object By Twos, etc.

Not-object 'By Twos' is given in detail. It is pointed out that Not-object 'By Threes' is the same as Not-root 'By Threes' because in each case the reference conditions are not-root and not-object. So all the others are the same as not-root condition.

Not-predominance By Twos, etc.

Not-predominance 'By Twos' is given in detail. It is shown that 'By Threes' to 'By Twenty' are the same as not-root condition.

Not-proximity, etc.

It is pointed out that these conditions are the same as not-object condition.

Not-mutuality By Twos, etc.

In 'By Twos' details are given where the common states are different from the reference states. 'By Threes' to 'By Twenty' are given, mentioning the fact that from 'By Sevens' they are the same as not-root condition.

Not-prenascence, etc.

Not-prenascence condition and the rest are dealt with giving all details, wherever necessary, for 'By Twos', 'By Threes', etc. At the end a concise method for the four chapters is given. It is an outline of the method employed in the above Negative conditions and is the same as that given for the Positive conditions.

End of Enumeration Chapters of the Negative Conditions in the First Four Chapters.

5 Enumeration Chapters of the Negative Conditions in the Remaining Two Chapters

By Ones

These are given in the Classification Chapters of Conjoined and Associated Chapters. Since association condition, where the conditioning and conditioned states are mental states only, is dealt with in these two chapters, it is pointed out that there are only ten conditions involved and that whatever material states they contain are excluded.

Not-root By Twos, etc.

Not-object has only material states as conditioned states and so this condition cannot be taken as a variant with not-root, where only mental states are taken, because

there is no state common to both. That is why the commons with only nine variants, which have mental states as conditioned states, are taken. The common mental states, given in the form of analytical states, for 'By Twos' to 'By Nine' are provided in the tables together with the necessary quotations from the Comy.

Not-predominance, etc.

Not-predominance and the rest of the nine Negative conditions are dealt with giving all details, wherever necessary, for 'By Twos' to 'By Nine'. It will be seen that not-jhāna cannot be taken as a variant when not-prenascence, not-kamma, not-resultant and not-dissociation are reference conditions. That is why when not-jhāna is the reference condition there are only 'By Twos' to 'By Six'.

End of Enumeration Chapters of the Negative Conditions in the Remaining Two Chapters.

6 Enumeration Chapters of the Positive-Negative Conditions in the Six Chapters

As in the case of the Positive conditions, the six chapters are taken together in these Positive-Negative conditions. But it has to be borne in mind that when the conditioned states are materiality only, Conjoined and Associated Chapters are not involved. Here 'By Ones' cannot be taken because there must be at least two conditions, one Positive condition as the reference and one Negative condition as the variant, so the enumerations start with 'By Twos'. This is also the case with the Negative-Positive conditions.

The Method. It is similar to that for the Positive and Negative conditions dealt with above. The only difference is that the conditioning and conditioned states of the Positive and Negative conditions are compared to find the common states for determining the enumerations and working out the classified answers. The method of the Comy. for determining the enumerations is to take the smaller enumeration of the conditions concerned. But the Subcomy. points out that this is not always applicable and cites the case of 'With mutuality condition, not-object 1', where mutuality has enumeration 3 and not-object 5 and, according to the Comy., it should be 3. However, the Anuṭīkā explains that the method of the Comy. is generally applicable. The safe method is to determine the enumerations from the common states given above and adopted all along.

Root By Twos

The common states of root and the Negative condition as variant are provided together with explanations wherever necessary. It is pointed out that the Negative conditions, not-nutriment, not-faculty, not-jhāna and not-path, cannot be taken as variants because they have no state common with root condition. In this connexion, the remark in the Comy. about the Negative conditions which cannot be taken as variants with some of the Positive conditions is provided.

Root By Threes

Here the reference conditions are root and object, the same as those taken for Root 'By Threes' in the Positive conditions. Therefore, the common conditioning and conditioned states of these two conditions, which were found there, are compared with the conditioning and conditioned states of the variants, the Negative conditions, to find the common of three conditions. It is shown how all these common states are found.

Root By Fours, etc.

The common states for 'By Fours' to 'By Twenty-threes' are worked out. Here the reference conditions for them are the same as those in the Positive conditions where the commons of the reference conditions, the reference states, were found. So it is only necessary to find the common states of those reference states and the states of the variants, the Negative conditions, for determining the enumerations and working out the classified answers. And, as in the Positive conditions, the reference conditions are taken separately 'with repetition' and 'with resultant' and also explained.

Object By Twos, etc.

Since object condition has all the mental states, the common states with the Negative conditions as variants for 'By Twos', are the mental states of the latter. So, for these common states, reference is made to the items of the Negative conditions in the CSEN6. Object 'By Threes' is the same as Root 'By Threes' and, therefore, the rest, including those 'with repetition' and 'with resultant', being the same as root condition above, are elided in the text.

Predominance, etc.

All the conditions from predominance to non-disappearance are explained in detail wherever necessary, and the

elisions are worked out with the sole purpose that the reader easily understands how to find the common states in order to obtain the enumerations which are either given or elided in the text.

End of Enumeration Chapters of the Positive-Negative Conditions in the Six Chapters.

7 Enumeration Chapters of the Negative-Positive Conditions in the First Four Chapters

Here, as in the Negative conditions, the first four chapters are treated separately from the remaining two chapters.

The Method. The difference from the Positive-Negative conditions is that the conditioning and conditioned states of the Negative conditions (which are taken as reference here) and the Positive conditions are compared to find the common states. So, here also, there are no 'By Ones'.

Note. 'By Twos' of the Negative-Positive conditions are included in 'By Twos' of the Positive-Negative conditions already dealt with. For the two conditions taken in them are just interchanges of reference and variant. For example, 'With not-root condition, object' of the Negative-Positive conditions 'By Twos' is the same as 'With object condition, not-root' of the Positive-Negative conditions 'By Twos'. A chart is provided showing the same enumerations for 'By Twos' of the Positive-Negative and Negative-Positive conditions for the four chapters and another chart for the remaining two chapters. When the charts are read horizontally, they are Positive-Negative and vertically, Negative-Positive. That is why, although the text gives all the 'By Twos', they are simply referred to in the Guide.

Not-root By Threes, etc.

The Method. The reference conditions taken for 'By Threes', etc. are the same as those in the Negative conditions where the commons of these reference conditions, the reference states, were found. So all that is needed here is to find the common states of those reference states and the states of the variants, the Positive conditions, for determining the enumerations and working out the classified answers. The common states in 'By Threes' to 'By Twenty-ones' are all dealt with.

Not-object, etc.

All the conditions from Not-object to Not-disappearance are explained in detail wherever necessary.

End of Enumeration Chapters of the Negative-Positive Conditions in the First Four Chapters.

8 Enumeration Chapters of the Negative-Positive Conditions in the Remaining Two Chapters

Not-root, etc.

All the 'By Twos' were dealt with in the Positive-Negative conditions, the difference here being that the reference and the variant are interchanged. All the conditions concerned are dealt with.

End of Enumeration Chapters of the Negative-Positive Conditions in the Remaining Two Chapters.

IX SUMMARY OF THE METHOD OF THE SIX CHAPTERS

A summary table is provided to show how the Classification and Enumeration Chapters of the six chapters in the Faultless Triplet Pṭh., as dealt with above, can be arrived at by the shortest possible method. For, as it will have been observed, this Faultless Triplet Pṭh. itself is so expansive that one is likely to forget what was learnt at the earlier stages when the later stages are taken up. The great value of the table is that one will not forget what was learnt because the whole subject is summarised in it. The table gives the analytical states of the three sections of the Faultless Triplet as expounded in Dhs. So the Faultless Triplet, briefly dealt with in that text, is expanded to the Faultless Triplet Pṭh. in Pṭh.

It is pointed out that all the details for the conditions can be worked out from this table. An example is given with root condition of the Positive conditions to work out the enumeration 9 in Dependent Chapter, 17 in Conditioned Chapter and 3 in Conjoined Chapter. Also, another with not-root condition of the Negative conditions to work out the enumeration 2 in Dependent Chapter, 4 in Conditioned Chapter and 2 in Conjoined Chapter. As for the Enumeration Chapters, the method is provided. This will enable the reader to find the enumerations for all the Positive, Negative, Positive-Negative and Negative-Positive conditions in the six chapters of the Faultless Triplet Pṭh.

In a similar way the Pṭhs. for the rest of the Triplets and all the Couplets can be known from the tables giving their analytical states, all of which are provided in Disc. on Elem. As for the Pṭhs. for the Triplet and Couplet combinations, the author has compiled the analytical states for them (which are not provided anywhere) so as to know their Pṭhs.

X PERMUTATIONS AND COMBINATIONS OF THE AGGREGATES

There is no mention made of these permutations and combinations of the aggregates in the Comy. and Subcomy., but if they are known, it will be understood how the classified answers are obtained for the Classification Chapters in the six chapters. The numbers of classified answers that can be obtained for each direct answer in both the Positive and Negative conditions are worked out and given in two charts, one for the Positive and the other for the Negative conditions. Although the Faultless Triplet Pṭh. section deals with all the four mental aggregates, in the other sections there are many cases where only one, two or three mental aggregates have to be taken, but the classified answers for them can be obtained in the ways shown here.

ADDENDA

The Abhidhamma is difficult for one who does not know the exact analytical states involved. So, to understand Dhs. and Vibh. the analytical states involved must be known. For Dhātu-kathā, the analytical states involved are provided by the translator in 'Discourse on Elements', the translated text. In this Guide, dealing with the six chapters of the Faultless Triplet Pṭh., all the analytical states are provided by the author. The analytical states are not given in the PTS translations of Dhs. and Vibh., so it is hoped that someone will come forward to supply these analytical states in these two texts so that they will be properly understood. As regards Yamaka, which has not been translated as yet, there will be no difficulty in making a literal translation of the text. But the subject cannot be understood unless methods are provided to know the analytical states which are, indeed, more difficult and complicated than those in Pṭh.

At the end of this Guide two charts are provided: (1) of the various types of consciousnesses and (2) of the consciousness associated with mental factors (showing the

mental factors which are associated with each consciousness) and of the mental factor associated with consciousnesses (showing the consciousnesses which are associated with each mental factor). They are meant for the reader who is not conversant with them so that he will know what they are when he comes across their numbers in the Guide. For it is these 89 consciousnesses (121 as expanded), 52 mental factors and the 28 material states that carry out their respective functions in the world at large and not I, being, person, man, woman or thing that do not really exist but are mere objective concepts taken by mental states. This was explained in the Contemplation of Presence Condition given under the Brief Explanations of the 24 Conditions. So that is why these conditioned, impermanent mental and material states and the unconditioned, permanent state of Nibbāna, the only realities, are the subject of Abhidhamma and also of the Four Noble Truths, the essence of Buddhism.

Thein Nyun

ABBREVIATIONS

TEXTS TRANSLATIONS

B.D.	Book of Discipline	(Vinaya)
Cpd.	Compendium of Philosophy	(Abhidhammatthasaṅgaha)
C.R.	Conditional Relations	(Paṭṭhāna)
Dhs.	Dhammasaṅgaṇī	(Buddhist Psychological Ethics)
Expos.	Expositor	(Atthasālinī)
G.S.	Gradual Sayings	(Aṅguttara)
K.S.	Kindred Sayings	(Saṃyutta)
M.L.S.	Middle Length Sayings	(Majjhima)
P. Pfn.	Path of Purification	(Visuddhimagga)
Vibh.	Vibhaṅga	(Book of Analysis)

CONDITIONS IN SERIAL ORDER

Ro	Root
Ob	Object
Ob-pd	Object-predominance
Ob-prn-pd	Object-prenascence-predominance
Ba-ob-prn-pd	Base-object-prenascence-predominance
Cn-pd	Conascence-predominance
Px	Proximity
Ct	Contiguity
Cn	Conascence
Mu	Mutuality
Dp	Dependence
Ba-ob-prn-dp	Base-object-prenascence-dependence
Cn-dp	Conascence-dependence
Ba-prn-dp	Base-prenascence-dependence
Mixed Cn-prn	Mixed conascence-prenascence
S.D.	Strong-dependence
Ob-S.D.	Object-strong-dependence

Px-S.D.	Proximity-strong-dependence
Na S.D.	Natural Strong-dependence
Prn	Prenascence
Ob-prn	Object-prenascence
Ba-prn	Base-prenascence
Pon	Postnascence
Rp	Repetition
Kam	Kamma
Cn-kam	Conascence-kamma
Px-kam	Proximity-kamma
S. asy. kam	Strong asynchronous kamma
S.&W. asy. kam	Strong-and-Weak asynchronous kamma
Rs	Resultant
Nu	Nutriment
Cn-nu	Conascence-nutriment
Phy-nu	Physical nutriment
Fa	Faculty
Cn-fa	Conascence-faculty
Ba-prn-fa	Base-prenascence-faculty
Phy life-fa	Physical life-faculty
Jha	Jhāna
Pa	Path
Ass	Association
Dss	Dissociation
Ba-ob-prn-dss	Base-object-prenascence-dissociation
Cn-dss	Conascence-dissociation
Ba-prn-dss	Base-prenascence-dissociation
Pon-dss	Postnascence-dissociation
Ps	Presence
Ob-prn-ps	Object-prenascence-presence
Cn-ps	Conascence-presence
Ba-prn-ps	Base-prenascence-presence
Pon-ps	Postnascence-presence
Phy-nu-ps	Physical nutriment-presence
Phy life-fa-ps	Physical life-faculty-presence
Mixed Cn-prn-ps	Mixed conascence-prenascence-presence
Mixed Pon-nu-ps	Mixed postnascence-nutriment-presence
Mixed Pon-fa-ps	Mixed postnascence-faculty-presence
Ab	Absence
Dsp	Disappearance
N.D.	Non-disappearance

WORDS

AEC	Chart of the Analytical Exposition of the Conditions
AECO	Analytical Explanation of Conditions
AECo	Analytical Exposition of the Conditions

assoc.	associated
CdS	Conditioned State or States
Comy.	Commentary
cons.	consciousness
CS	Conditioning State or States
der.mat.	derived matter
excl.	excluding
fls	faultless
fty	faulty
func	functional
gr.pr.	great primaries
ind	indeterminate
Intr.	Introduction
m.agg.	mental aggregates
m.f.	mental factors
res	resultant
SE	Single Enumerations
SEC	Chart of the Single Enumerations of the Conditions
Subcomy.	Subcommentary
5-agg.	five-aggregate

The other abbreviations are given along with the charts.

CHARTS

1	Single Enumerations of the Conditions	81
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GUIDE TO CONDITIONAL RELATIONS,

PART 1

(dealing with pp.1-12 of 'Conditional Relations', vol.I)

I CONDITIONAL RELATIONS

1 THE SUBJECT OF CONDITIONAL RELATIONS

Conditional Relations is the subject which deals with: (1) the 22 Triplets and 100 Couplets of Dhs., both singly and in combinations, with reference to the 24 conditions to show how the causes and their effects are related (see Intr. to C.R., p.xi). In other words, it deals with the 24 conditions in the 24 divisions of Pṭh. which, when subdivided, are the 129,232 Pṭh. sections as shown in the chart on the Question Chapter; (2) the various conditioning forces such as root, object, predominance and so on, and the conditioning states such as the six roots and so on, which possess these conditioning forces. For instance, the root, non-delusion, a conditioning state of root condition, possesses as many as twelve conditioning forces, namely: root, predominance, conascence, mutuality, dependence, resultant, faculty, path, association, dissociation, presence and non-disappearance. Since in root condition alone there are six roots as the conditioning states, it will be seen that there are numerous conditioning forces; (3) actual causes and actual effects. There are two kinds of effects: actual effects and incidental effects. Actual effects are direct effects which are invariably produced from causes and incidental effects are indirect effects which may or may not follow from causes. In C.R. only actual effects produced from actual causes are considered. For example, suppose a man desires to acquire paddy. At that time greed has arisen. Here greed is the actual cause and greed-consciousness, the mental factors and mind-produced matter which arise together with greed at the time are the actual effects. Later, the man may go to a suitable place in the countryside and cultivate paddy. As a result, he acquires paddy

by means of which he supports himself and his family. Besides, he performs meritorious deeds with the hope that he will get good results from them. These are the incidental effects.

2 THE THREE METHODS OF TEACHING ON CAUSE AND EFFECT

There are three methods of teaching on cause and effect, namely: (1) Noble Truths method, (2) Dependent Origination method and (3) Conditional Relations method.

(1) Noble Truths Method

Here craving, Origin Truth, is the cause and Suffering Truth is the effect. See K.S. III, p.30: 'He who takes delight, brethren, in body, feeling, perception, the activities, consciousness, ... is not released from suffering.' Thus, if there is the cause - the delight in the five aggregates which is craving - Origin Truth, then the effect, Suffering Truth - which consists of all kinds of suffering - will take place. When viewed with the eye of Truth Knowledge (sacca-ñāṇa) and Insight Knowledge (vipassanā-ñāṇa), all the aggregates in the three planes of existence are all suffering.

The common worldling cannot lay down this burden of suffering, so all kinds of peril and suffering have to be endured. Only when this burden of suffering is completely laid down will there be freedom from all peril and suffering and true happiness thereby attained. See Burden Sutta, K.S. III, p.24.

Again, the Noble Eightfold Path, which consists of Right Understanding and the rest, is Path Truth. This is the cause of release or deliverance, Nibbāna, Cessation Truth, which is the effect. Since there are different kinds of cessation, that which is Cessation Truth needs to be explained.

The cessation of craving is due to: (1) its arising on account of conditions and then ceasing. This is known as cessation after arising (uppanna nirodha); (2) its non-arising because the conditions for its arising are absent. This is known as cessation without arising (anuppanna-nirodha). Of the latter, there are five types, namely:

(i) Cessation by the Opposite (tadaṅga-nirodha). Craving does not arise at the moment when great faultless consciousness arises;

(ii) Cessation by Repression (vikkhambhana-nirodha).

Craving ceases for some time when lofty faultless consciousnesses arise;
(iii) Cessation by Destruction (samuccheda-nirodha). Craving is eradicated when Path-consciousness arises;
(iv) Cessation by Tranquillisation (paṭippassaddhi-nirodha). Craving which, after eradication, ceases forever when Fruition-consciousness arises;
(v) Cessation by Deliverance (nissaraṇa-nirodha). This is Nibbāna.

The third and fourth types bring about final cessation of craving so that it does not arise again. They are not like the fifth type which is permanent deliverance from craving. This is Nibbāna, Cessation Truth.

This explains the Noble Truths method of teaching on cause and effect.

(2) Dependent Origination Method

Dependent Origination is the teaching about all that happens in one existence. Therefore, it teaches about:
(i) the causes for coming into this present existence. These are ignorance and formations of past existences;
(ii) the causes for the change to another existence. This is kamma-becoming which brings about birth, decay and death in another existence;
(iii) the present existence. These are consciousness, mentality-materiality, six bases, contact, feeling, craving and attachment.

Just as the taste of the water in the ocean can be known by tasting a drop of water in it, so also, what happens in each and every existence can be known when everything that happens in one existence is known.

In this Dependent Origination, the primary cause of the round of rebirths is ignorance. And so the causes and effects are here expounded in this manner: Ignorance is the cause and formations are the effect and so on.

(3) Conditional Relations Method

In the Conditional Relations method all the states are treated with reference to 24 conditions to show how the causes and their effects are related. Here it is expounded that such-and-such a state, as cause, is related to such-and-such a state, as effect, by such-and-such a conditioning force.

Note. The cause and effect expounded in these three methods of teaching must be considered separately, each in its own way. If they are taken together and any inter-relation between them is sought there will be doubt and perplexity. This is illustrated by the following examples:

(i) Take the case of feeling and craving. In the Noble Truths method, craving, Origin Truth, is the cause, and feeling, as Suffering Truth, is the effect. But in the Dependent Origination method, feeling is the cause and craving is the effect;

(ii) Take the case of visible object and craving. In the Conditional Relations method when there is craving for visible object, visible object, the conditioning state of object condition, is the cause, and craving, the conditioned state, is the effect. But in the Noble Truths method, craving, Origin Truth, is the cause, and visible object, Suffering Truth, is the effect.

Thus the three methods of teaching must be understood so as to be clear as to which method is applicable in any particular case of cause and effect.

3 THE RUDIMENTS OF CONDITIONAL RELATIONS

One who is desirous of understanding Conditional Relations must know the conditioning, conditioned and non-conditioned states of the conditions in each of the Triplets, Couplets and their combinations. For these are the things that are dealt with in the 24 divisions of Paṭṭh. They are the rudiments of Conditional Relations which must first be learnt and thoroughly digested - just as one has to learn and digest the alphabet first in order to learn a language. Thus all the methods and explanations provided in this Guide must, of necessity, deal with these states. So, however clearly and precisely the methods are described and explanations given, it will not be easy to acquire knowledge of Conditional Relations if these states are not known. But if they are known, this subject will be readily grasped.

Each of the 129,232 Paṭṭh. sections deals first with the conditions concerned (i.e. Enumeration of Conditions) and the conditioning and conditioned states, neither too brief nor too detailed (i.e. Analytical Exposition), of those conditions. Therefore, to help the reader to understand the Faultless Triplet section, which is the first Paṭṭh. section, brief explanations of the 24 conditions concerned, enumerated in Chapter I of C.R., p.1, are given

below, and later, an explanation of the Analytical Exposition of the Conditions, see items 1-24 in Chapter II, pp.2-12. The definitions of the terms involved are given in the Intro. to C.R., pp.xi-xiii.

II BRIEF EXPLANATIONS OF THE 24 CONDITIONS

Here the 24 conditions enumerated in Chapter I of C.R. are briefly explained.

1 ROOT CONDITION (HETU PACCAYA)

Definition. The condition where a conditioning state, functioning like a root, relates by causing the associated states, the conditioned states, to arise together and keep them firmly fixed together is known as root condition.
Analogy. It is called (a) 'root' because it functions like the roots of a tree and (b) 'condition' because it relates as cause to produce the effect. So the roots are related to conditioned states just like the roots to trees.

The roots are useful to the trees because they carry out various functions. The roots, which are firmly fixed to the ground, (1) take up water and soluble nutriments and constantly feed the trees for their growth and development and (2) keep the trees firmly fixed to the ground to prevent them from falling when they are blown about by winds or pushed against. As long as the roots are firm and functioning, the trees grow, and develop. So, just as the roots are related to the trees as the basis for existence, growth, development and stability, the six roots are related to the states associated with them by bringing them about and keeping them firmly fixed together.

Good and bad actions performed by beings in the world are like trees, and the six roots are like the roots of

1 See AEC for the conditioning and conditioned states of the conditions.

trees. All actions in thought, word and deed originate from these six roots. When the causes of the origin of those that are faultless and those that are faulty are sought, it will be found that, of these six roots, three are for the former and three for the latter.

The Conditioning States. These are the six roots, three faulty and three faultless.

The Three Faulty Roots. These are greed, hate and delusion. All bad actions are due to one of them.

The Three Faultless Roots. These are non-greed, non-hate and non-delusion. All good actions are due to one of them.

These causes of the origin of actions are given in G.S. I, p.241.

Just as trees grow and expand with the increase in the size and strength of their roots, so also the population of the four woeful worlds increases with the increase of the three faulty roots, and the population of the happy worlds increases with the increase of the three faultless roots. For the three faulty roots bring about unpleasantness, anxiety, vexation and suffering as fruits and flowers in the woeful worlds, while, on the other hand, the three faultless roots bring about pleasantness, wonderful and delightful states of happiness and prosperity as different fruits and flowers in the happy worlds. But just as when there are no roots the trees die, so also, when the six roots as causes are absent, there is cessation from the round of rebirths.

Also, it is stated in G.S. I, p.196 that: 'Passion is the cause of blindness, of not seeing, of not knowing, of loss of insight; it is joined with vexation, it does not conduce to Nibbāna' and so on for malice and delusion as well, and 'seeing this disadvantage in passion (greed), malice (hate) and delusion, we preach the abandoning of them', the practice for which is the Ariyan eightfold way.

2 OBJECT CONDITION (ĀRAMMAṆA PACCAYA)

Definition. The condition where a conditioning state, as object, relates by causing other states, the conditioned states, to arise is known as object condition.

Analogy. The six kinds of objects, the conditioning states, are the sources of enjoyment of consciousness and mental factors, the conditioned states of object condition. These objects can be compared to a pleasant garden which has many kinds of fruit trees, flowering plants, ponds, streams, roads and seats. The consciousness and mental factors can be compared to the people who are

freely moving about in the garden and [illegible] themselves. And just as the garden is a source of [illegible] to the people in the garden, so the six kinds [illegible]jects are sources of delight to consciousness and mental factors.

Another Analogy. Again, just as a weak or old man has to depend on a rope or staff to get up or walk, so consciousness and mental factors have to depend on the six kinds of objects for their existence. And just as the weak or old man gathers strength from the rope or staff, so consciousness and mental factors gather strength from the six kinds of objects.

The Conditioning States.[1] These are the six kinds of objects: (1) visible object, (2) sound, (3) odour, (4) taste, (5) tangible object consisting of hardness, heat and motion, (6) cognizable object consisting of the remaining twenty-one states of materiality, eighty-nine consciousnesses, fifty-two mental factors, Nibbāna and concept. Of these latter objects, materiality, consciousness and mental factors are either of the past, present or future but Nibbāna and concept are time-freed.

So, in this object condition there is no state that cannot be an object of consciousness and mental factors. This object condition pervades the teaching in the Pali Canon. The details about it will be found in the Analytical Exposition of the Conditions and the Investigation Chapter that are dealt with later.

The Conditioned States. These are consciousness and mental factors. Consciousness takes and knows objects and cannot arise without them. Even during sleep, the life-continuum takes the object which was taken in the dying process of the previous existence and is one of three kinds: (1) past action (kamma), (2) sign of action (kamma-nimitta) and (3) sign of destiny (gati-nimitta). But in the non-percipient plane of existence and during the period of Attainment of Extinction (nirodha-samāpatti) no objects are taken because consciousness and mental factors are absent.

It must be specially noted that objects are known only by consciousness and the associated mental factors that always arise together with it. So consciousness and mental factors, which are mentality, are conditioned states of object condition. Materiality is never a conditioned state of object condition because it cannot take and know objects.

1 Refer to the conditioning and conditioned states of object condition in AEC.

The awareness of objects by consciousness and mental factors concerns living beings.[1] It is not the concern of inanimate things such as trees.[2] For they cannot take and know objects, do not possess the states by which they could be called life and are not consciousness and mental factors. They are simply material states. That is why it is expounded in Dhs. that 'All matter (form) is that which is void of taking objects (ideas).'[3]

3 PREDOMINANCE CONDITION (ADHIPATI PACCAYA)

Definition. The condition where a conditioning state relates by dominating over the states with which it is concerned, the conditioned states, is known as predominance condition.

Kinds. There are two kinds of predominance condition, namely: (a) object-predominance (ārammaṇādhipati) and (b) conascence-predominance (sahajātādhipati). Object-predominance belongs to the object group of conditions and conascence-predominance belongs to the conascence group of conditions. Although they both come under predominance condition, they belong to different groups and so there are no common states between them. It is just like two persons with different beliefs living in the same house. This matter will become clear in the Enumeration Chapter of the Investigation Chapter where it is dealt with.

3(a) OBJECT-PREDOMINANCE CONDITION

The objects of object-predominance condition are those of object condition which are greatly desired and esteemed by beings.

Definition. The condition where a conditioning state, as an object, relates by causing mental states, the conditioned states, to arise and dominates them overwhelmingly is known as object-predominance condition.

1 Actually there is no life but it is so-called when kamma-produced heat, life-continuum, physical and psychic life are present.

2 The inclination of trees towards the sun, the blossoming of flowers during sunlight or moonlight, the folding of leaves after sunset as if asleep and other similar occurrences are due to temperature.

3 Sabbaṃ rūpaṃ anārammaṇaṃ.

Analogies. Just as a master can make his slaves obey his wishes, and can exert his influence to make them respect and serve him constantly, so also the conditioning state of object-predominance can make the conditioned mental states, which take it as object, obey its wishes and can exert its influence to make them respect and serve it constantly.

Also, it is just like gold which will enslave a person who earnestly desires it. Although that person undergoes a great deal of suffering in the search for it, he cannot hate it, cast it away or give it up. It is the same with a person who earnestly desires merit from charitable deeds, merit from observance of the precepts and so on.

Two Types of Objects. These are (a) ordinary and (b) predominant. Ordinary objects possess the force of object condition only, whereas predominant objects possess both the forces of object and predominance conditions. The esteemed predominant objects, which are the conditioning states, are likened to the master and the conditioned mental states, which take those predominant objects, are likened to the slave. And as the object, the master, commands, so the mind, the slave, has to obey. This is illustrated in the following examples:

(i) In Kusa Jātaka, Pabhāvatī's visible object, as the conditioning state of object-predominance, became the condition for King Kusa's successive minds of greed. Here Pabhāvatī's visible object is the master and King Kusa's mind is the slave. And, therefore, at the behest of Pabhāvatī, because of her visible object, King Kusa had to weave mats, make pots and so on.

(ii) On his wedding day Prince Nanda was called away by his elder brother, the Buddha, to carry his almsbowl. Princess Janapadakalyāṇī knew about it and from the palace window she spoke in request 'Prince, please return quickly.' The sound of her voice, as the conditioning state of object-predominance, became the object of attachment for Prince Nanda's successive minds of greed.

(iii) The taste of human flesh, as the conditioning state of object-predominance, became the condition for the arising of greed in Prince Porisāda and so he gave up his kingdom.

Conditioning States of Object-predominance. These are objects which are estimable, i.e. objects which are highly valued and revered and which, when taken, cannot be given up, ignored or treated with scorn.

States which are Never Conditioning States of Object-predominance.[1]

(i) Materiality. These are the ten non-produced kinds of matter (anipphanna-rūpa).[2] These states do not possess the intrinsic characteristics for attachment to them. They are just signs resulting from the eighteen produced kinds of matter and are not easily discernible. So they are never conditioning states of object-predominance.

(ii) Mentality. These are: (a) two hate-rooted consciousnesses, (b) two delusion-rooted consciousnesses and (c) body-consciousness accompanied by painful feeling. These consciousnesses are the undesirable states which bring about anxiety, grief, etc. in persons. Hence they are not estimable objects. In the case of (a) there is dislike of persons seen and so these states are worthless and undesirable; (b) there is either restlessness or wavering due to doubt and (c) there is suffering from pain. So these states are never conditioning states of object-predominance.

1 See AEC.

2 These are not directly produced by any one of the four causes: kamma, mind, temperature and food. They consist of (1) space, (2) two intimations, (3) three distinctive conditions of matter, (4) four salient marks.
(1) Space. This is the intervening space between the groups of matter produced by one or more or all of the four causes given above and come into being on its own whenever such groups of matter are produced.
(2) Two Intimations. These are bodily and vocal. They are bodily gestures and speech respectively by which one's intention is apprehended. Bodily intimation is a special characteristic of mind-produced motion element and vocal intimation is that of mind-produced hardness element.
(3) Three Distinctive Conditions. These are lightness, pliancy and wieldiness of matter produced by mind, temperature and food and are special characteristics which distinguish them from the normal conditions.
(4) Four Salient Marks. These are integration, continuation (of integration), decay and impermanence of matter produced by one or more or all of the four causes and are conceptual marks.
These ten kinds of non-produced matter are not separate ultimate realities and are, therefore, not considered in the Investigation Chapter where only ultimate realities are dealt with.

(iii) Concepts. Concepts do not possess intrinsic characteristics. As only ultimate realities with such characteristics are dealt with here, concepts are never conditioning states of object-predominance.

(a) In the PTS publication, Mohavicchedanī, p.333, it is stated: 'Tattha ca ārammaṇādhipati-ārammaṇūpanissaya-pakatūpanissayesu paññatti pi saṅgahitā ti.' This shows that concepts are conditioning states of object-predominance and object-strong-dependence conditions.

(b) Again, on p.336, 'Rūpārūpa-paññattī hutvā arūpass'eva paccayo pi atthi; so ārammaṇa-upanissaya-vasena duvidho.' This states that materiality, mentality and concepts are related to the conditioned states of mentality by the two conditions, object and strong-dependence.

So with regard to concepts as conditioning states, the two statements above, made in the same book, do not agree.

(c) Also, on p.323, where the conditioning states of object-predominance condition are considered, Nibbāna is included but not concepts.

(d) On p.333 it is also stated: .'Sesā ārammaṇādhipati-upanissaya-paccayā tayo pi tekālikā pi; nibbānapaññatti-vasena kālavimuttā pi.' This means that the three conditions, object, predominance and strong-dependence are either of the past, present or future and that Nibbāna and concepts, which are included in them, are time-freed.

In the Pṭh. Comy., p.352, statement (a) above is not to be found, but on pp.360 and 370 statements (b) and (c) regarding object and strong-dependence are found respectively and on p.352 statement (d) is found.

The question now arises as to whether (a) is correct or not.

The Answer. (a) is not correct if (b) and (c) are considered. As regards (d) it is explained as follows:

(1) Object condition. The conditioning states are consciousness, mental factors, materiality, Nibbāna and concepts. Of these, the first three are either of the past. present or future and the other two, Nibbāna and concepts, are time-freed;

(2) Predominance condition. It does not state whether it is conascence-predominance or object-predominance. But since Nibbāna and concepts are never conascence-predominance conditions, object-predominance condition must be taken here. In this case the conditioning states are consciousness, mental factors, materiality and Nibbāna, the first three, as above, being either of the past, present or future and Nibbāna is time-freed. And according to (c) concepts are not included;

(3) Strong-dependence condition. Of the three kinds,

natural strong-dependence must be taken. Here the conditioning states are consciousness, mental factors, materiality and concepts, the first three being either of the past, present or future and concepts are time-freed.

It clearly shows, therefore, that Nibbāna is a conditioning state of both object and object-predominance conditions and concepts are conditioning states of object and strong-dependence conditions, this latter fact being in agreement with (b).

(iv) Counterpart Signs (paṭibhāga-nimitta). Counterpart signs as objects are capable of bringing about Jhāna but being concepts they are not conditioning states here.

Being, Time, Plane of Existence. This object-predominance condition takes into account: (1) being, (2) time and (3) plane of existence. For example:

(1) A visible object, as conditioning state, may be highly valued by some beings but not by others.

(2) The eight greed-rooted consciousnesses may sometimes be greatly attached to, as being very desirable, and sometimes only nominally so.

(3) In the human plane of existence a visible object may be highly valued but in the deva plane it is not. Also, in the same human plane, things which have never been seen or heard about in villages may be attractive and of importance to a villager, whereas to a townsman they are quite ordinary.

Thus such states, as objects, are conditioning states of object-predominance occasionally.

Conditioned States of Object-predominance. The conditioned states of this condition are given in the Investigation Chapter as 'After having offered the offering, having undertaken the precept, having fulfilled the duty of observance, (one) esteems and reviews it' and so on. These consist of eight greed-rooted consciousnesses; eight great faultless consciousnesses and four great functional consciousnesses associated with knowledge that carry out the function of review, change-of-lineage or purification; four Path- and four Fruition-consciousnesses that take Nibbāna as object. These are the twenty-eight consciousnesses which function as impulsions only.

Of these, the eight supramundane consciousnesses, that take Nibbāna as object which is always a predominant conditioning state, are always conditioned states of object-predominance. The remaining twenty conditioned states, which take objects that are dependent on being, time or plane of existence for being predominant, as was shown above, are not always object-predominance but only occasionally.

States which are Never Conditioned States of Object-predominance. The remaining sixty-one consciousnesses are never conditioned states of object-predominance. For two hate-rooted consciousnesses, two delusion-rooted consciousnesses, thirty-two mundane resultant consciousnesses and three rootless functional consciousnesses do not carry out the function of delight or review. Also, eighteen lofty impulsions, although they are Jhāna consciousnesses, do not carry out such functions. The reason given in Asl. 'Attano mahaggatatāya' is that the lofty impulsions, being themselves exalted, do not regard Path-consciousnesses as estimable.

Why Great Functional Consciousnesses Dissociated from Knowledge are Never Conditioned States. Although these four consciousnesses function as impulsions in the Arahatta's continuity and also carry out the function of review, they do not take predominant objects but only ordinary ones. For the Arahats only esteem Arahatta Path-consciousness, Arahatta Fruition-consciousness and Nibbāna and these are taken as objects only by great functional consciousnesses associated with knowledge.

3(b) CONASCENCE-PREDOMINANCE

Definition. The condition where a conditioning state, on arising, relates by causing the associated states, the conditioned states, to arise together with it and by dominating over them absolutely is known as conascence-predominance.

Analogy. This condition is like the universal monarch who, with regard to influence and authority, has no rival and reigns with absolute sovereignty over the four islands. So if one of the four predominant states is a conditioning state, the remaining three, together with all the associated mental states and mind-produced matter have to follow it as conditioned states.

Conditioning States of Conascence-predominance. These are the four predominant realities: predominant desire, predominant effort, predominant investigating-wisdom and predominant consciousness.

The mental factor, desire, which is associated with the fifty-two co-predominant impulsions[1] is known as

1 There are altogether fifty-five impulsions: twelve faulty consciousnesses, twenty-one faultless consciousnesses, eighteen functional consciousnesses exclusive of the two advertences, four Fruition-

predominant desire. The mental factor, effort, which is associated with the fifty-two co-predominant impulsions is known as predominant effort. The mental factor, wisdom, which is associated with the thirty-four three-rooted impulsions is known as predominant investigating-wisdom. The fifty-two co-predominant impulsions are known as predominant consciousness.

Why Only Desire and the Others are Predominant. The four states, desire and the others, have the required potency and basic features for carrying out the function of predominance. It is primarily due to these states that deep and profound knowledge is acquired, herculean tasks are accomplished, high moral character is developed, things of which the majority are incapable. As instances: (1) With regard to worldly affairs, dhamma, good or bad morality or anything else for that matter, it is only when there is an inordinate and sustained desire for it, for acquiring it and for success in it that such a desire can be fulfilled either quickly or in the long run. (2) In cases where efforts are required to accomplish great works, whether faultless or faulty, and such efforts are not regarded as burdensome, the tasks can be accomplished. (3) In performing great works, whether faultless or faulty, they can be accomplished only with strong, resolute minds. (4) When difficult and complicated tasks are undertaken, they can be accomplished by wise planning and execution. In short, however colossal the tasks may be, they will be successfully accomplished when desire and so on function predominantly. So it is due to these predominant states that the world is either good or bad, and persons become Enlightened Buddhas or Silent Buddhas. Predominant desire associated with faultless states brings about a good world and that associated with faulty states brings about a bad world.

Why the Remaining States are Never Predominant. Although it was pointed out that the four states mentioned above can function predominantly, it must be understood that, in the past, the mind had to be trained to incite those states to make them predominant. In the case of contact and the other states, they do not possess the required potency and basic features whereby, on incitement, they could become predominant, for their functions cannot be

consciousnesses. With the exclusion of two delusion-rooted consciousnesses of the twelve faulty consciousnesses and Arahatta's smile-consciousness of the eighteen functional consciousnesses, the remaining fifty-two are known as co-predominant impulsions.

extended beyond the normal ones of contact and so on.
States which are Always Conascence-predominance. These are:

(1) Wrong Views with Fixed Destiny.[1] These arise in the sensuous plane and are as powerful as Jhāna impulsions. Therefore, they are said to be always conascence-predominance.

(2) Lofty and Supramundane Impulsions. Jhāna, Path and Fruition can be attained only by one of the four predominant states. Since they cannot be attained apart from predominance, they are always conascence-predominance.

(3) Fruition Impulsions. These are the only resultant consciousnesses which are conascence-predominance, for this condition functions strongly and is applicable only to active and powerful consciousnesses. Except for Fruition-consciousnesses, all the other resultant consciousnesses are very weak. Although these mundane resultant consciousnesses are caused by volitions, they take effect after long periods of time, separated by existences and worlds. Therefore, they do not inherit the full forces of the volitions of the impulsions that brought them about as in the case of proximity force. In short, mundane resultant consciousnesses are weak because the volitions of the impulsions are not related to them by proximity force. With Fruition-consciousness, however, this resultant consciousness takes effect immediately after the volition associated with Path impulsion which is the cause, thereby occurring in the same mental process and taking the same object. Thus Fruition-consciousness inherits the full force of the volition of the Path impulsion (which is the proximity force) and, therefore, although it is a resultant consciousness, it performs the function of impulsion. That is why it is always conascence-predominance. And because the volition associated with Path impulsion gives immediate results without any interval of time, one of the specific virtues of Dhamma is stated as 'akālika'.

States which do Not Belong to Conascence-predominance. These are the rootless and one-rooted impulsions. Although they function as impulsions, the rootless impulsion, which is the Arahatta's smile-consciousness, is weak because it is devoid of roots, and one-rooted impulsions, which are the two delusion-rooted consciousnesses, are weak because no other root is associated with the delusion in them. Since this predominance function is concerned with strong impulsions, these weak ones do not belong to

1 Pṭh., vol.II, p.363.

conascence-predominance.

Co-predominant (Sādhipati) and Non-predominant (Nirādhipati) Consciousness. The consciousness which arises together with predominant desire or any of the other three predominant states is said to be co-predominant consciousness; that which does not arise together with any of these predominant states is said to be non-predominant consciousness.

Predominant Matter and Non-predominant Matter. Matter produced by co-predominant consciousness is known as predominant mind-produced matter; that produced by non-predominant consciousness is known as non-predominant mind-produced matter.

This conascence-predominance condition is expounded in detail in Roads to Psychic Power of Vibh. (Abhidhamma-Piṭaka) and Samy. (Sutta-Piṭaka).

4 PROXIMITY CONDITION (ANANTARA PACCAYA)
5 CONTIGUITY CONDITION (SAMANANTARA PACCAYA)

Definitions. The condition where a mental state, the conditioning state, relates by causing the next mental state, the conditioned state, to arise immediately after its ceasing, so that no other mental state can intervene between them, is known as proximity condition.

The condition where a mental state, the conditioning state, relates by causing the next mental state, the conditioned state, to arise immediately after its ceasing in accordance with the fixed order of the mental process is known as contiguity condition.

Proximity and Contiguity Conditions are the Same. There is no difference between these two conditions as regards the states involved and the conditioning forces which bring about the relations. They differ only in terms as stated in P. Pfn., p.614: 'The difference here is only in the letter (word), there is none in the meaning.'

The reason for expounding them separately as two conditions is that some among the audience come to understand this condition by stating that, although the preceding mental state ceases, there is no chance for a break in the sequence of mental states because it causes a subsequent mental state to arise immediately after. Here the preceding mental state is related to the subsequent mental state by the force of proximity condition. But there are others who understand this condition by stating that, although the subsequent mental state arises, there is no chance for it to arise as it likes but it does so in accordance with the fixed order of the mental process with

respect to function and stage so that there is no break between the cessation of the preceding mental state and the arising of the subsequent mental state. Here the preceding mental state is related to the subsequent mental state by the force of contiguity condition. Therefore, it is only for the benefit of the audience that the two conditions are expounded separately.

The Meaning of the Term 'Sam' in Samanantara (Contiguity). With material states, which collect together as groups (kalāpa), there are shapes (saṇṭhāna) and intervening spaces between the groups. So the locations of these groups can be said to be above or below, on the right or left. But with mental states, which do not collect together as groups, shapes and intervening spaces are absent. Moreover two or three consciousnesses cannot take the same object simultaneously. One consciousness follows another in the right or proper way although they do so in such rapid succession that they appear to be one and the same. Here 'sam' means 'right' or 'proper'.

Proximity Force is Not Destroyed by the Intervention of Materiality. When the Anāgāmīs and Arahats enter the Attainment of Extinction,[1] there is total suspension of consciousness, mental factors and mind-produced matter. But matter produced by kamma, temperature and nutriment continues to arise as usual in the case of beings in the human plane and matter produced by kamma and temperature only in the case of beings in the Brahma plane. Since the nutriment from one meal lasts for seven days in the human plane, this Attainment can be entered into by human beings only for that length of time, but in the Brahma plane, where there is no need for nutriment, Brahma beings can enter into it for as long as desired.

In the mental process of the Attainment of Extinction of the Anāgāmī,[2] the total suspension of consciousness, mental factors and mind-produced matter takes place after the cessation of faultless neither-perception-nor-non-perception impulsion and only matter produced by kamma, etc. continues to arise. Then, after emerging from this Attainment, the Anāgāmī Fruition-consciousness arises. Although materiality has intervened between the two mental states, faultless neither-perception-nor-non-perception impulsion is related to Anāgāmī Fruition-consciousness by proximity condition. This is stated in the Investigation

1 Details about this are given in P. Pfn., pp.824-33.
2 All mental processes are described in proximity condition in the explanation of the AEC given later.

Chapter of the Faultless Triplet[1] as: 'having emerged from the attainment of Extinction, faultless neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition.' With the Arahat the relation is between functional neither-perception-nor-non-perception and Arahatta Fruition-consciousness. So, no matter how many material states may succeed one another to intervene between two mental states, they have no power to cut off the succession of such mental states with which proximity condition is concerned.

Another example is that of one who attains the fifth Jhāna in the sensuous plane and dies. Rebirth takes place in the non-percipient plane where there is materiality only and which lasts for 500 worlds. Then after death there is rebirth in the sensuous plane. The death-consciousness in the sensuous plane (prior to rebirth in the non-percipient plane) is related to rebirth consciousness in the sensuous plane (after death in the non-percipient plane) by proximity condition without the intervention of any other mentality. Here the proximity force is not destroyed although materiality lasting for 500 worlds intervenes.

When Other Mentality Intervenes, Proximity Force is Destroyed. In the eye-door mental process, the following sequence of mental states takes place: past life-continuum, vibrating life-continuum, arresting life-continuum, five-door advertence, eye-consciousness, recipient consciousness, investigating consciousness, determining consciousness, seven impulsions, two registering consciousnesses. Here past life-continuum is related to vibrating life-continuum, vibrating life-continuum to arresting life-continuum, arresting life-continuum to five-door advertence by proximity condition without any interval of time. Similarly with the others. But if, for example, five-door advertence is not related to eye-consciousness but by-passes it and is related to recipient consciousness, the force of proximity condition is destroyed because eye-consciousness intervenes. This, of course, never happens.

According to the fixed order of the mental process, the preceding consciousnesses are related to the subsequent consciousnesses by the force of proximity condition. This is expounded as 'Preceding states are related to subsequent states.' Also, it is only after the preceding consciousness ceases that the subsequent consciousness arises. Therefore, the former is of the past and the

1 C.R., pp.148/9, items 417 (ii) and (v).

latter is of the present. This difference in time of the two thought-moments is expounded as 'Past state is related to present state by proximity condition.' All such knowledge can be ascribed only to omniscience.

Round of Rebirths (Saṃsāra). The beginning of the round of rebirths cannot be known, as stated in K.S. II, p.118: 'Incalculable is the beginning, brethren, of this faring on.' The ultimate realities of saṃsāra and the kind of ocean it is are given in Expos. I, p.13.

During the passage through saṃsāra, the successive consciousnesses arise continually without a break. After rebirth consciousness ceases, life-continuum and other successive consciousnesses constantly arise with respect to object, door and function, last for their span of one thought-moment, and cease. This arising and ceasing goes on without stopping even for an instant. As the subsequent consciousness arises immediately after the preceding consciousness ceases, these consciousnesses are not the same. But because there is no interval of time between them, this difference in the consciousnesses is not discerned and so it appears that it is one and the same consciousness that thinks throughout the day and lasts throughout life. That is why beings hold firmly to the wrong view that consciousness is permanent.

Conditioning and Conditioned States. With the exception of the Arahatta's death-consciousness, the preceding eighty-nine consciousnesses and fifty-two mental factors are the conditioning states. The Arahatta's death-consciousness together with the subsequent eighty-nine consciousnesses and fifty-two mental factors are the conditioned states. It will be seen that all the conditioning states are also conditioned states. But the reverse is not the case. For the Arahatta's death-consciousness is a conditioned but never a conditioning state.

In the dying mental process of the Arahat, the mind-door advertence, impulsions and registering consciousnesses do not produce kammic results and, therefore, unlike other dying mental processes, past action (kamma) or a sign of kamma (kamma-nimitta) is not taken as object. And since there is no future existence for the Arahat, a sign of destiny (gati-nimitta) cannot be taken as object. The object is either a mundane materiality, mentality or concept. But the Arahatta's death-consciousness takes the same object, which is kamma, kamma-nimatta or gati-nimitta, that was taken at rebirth consciousness. If this death-consciousness follows impulsion or life-continuum, as the case may be, then the impulsion or life-continuum is the conditioning state and the Arahatta's death-consciousness is the conditioned state. And since there

is no rebirth after the Arahatta's death-consciousness, the latter can never be a conditioning state. That is why, although the beginning of saṃsāra cannot be known, as pointed out above, there is an end to it. This is the Arahatta's death-consciousness.

Proximity Condition can be Known Only by the Mental Processes. Since proximity condition deals with the mental processes, the latter must be understood in order to know the nature of this condition. Also, the functions of the consciousnesses - given under 'Function' in Cpd., pp.114-17 - involved in the mental processes must be understood. The mental processes and functions are given in charts of the Explanation of the Analytical Exposition of Conditions.

How Proximity and Contiguity Conditions can be Distinguished. Proximity condition is like the Universal Monarch who has gone forth into the homeless life and contiguity condition is like the Universal Monarch who has died. Each is the condition for the eldest son to become the monarch.

6 CONASCENCE CONDITION (SAHAJĀTA PACCAYA)

Definition. The condition where a conditioning state, on arising, relates by causing the associated states, the conditioned states, to arise simultaneously with it is known as conascence condition.

Analogy. It is like the flame of an oil lamp which, when it appears, is related to the light, colour and heat which are produced simultaneously with it. The light, etc. produced by the flame are not present before it appears or after it dies out. So also, the conditioned states arise simultaneously with the conditioning state and do not arise before or after the latter. Therefore, in this conascence condition, the conditioning state is related to the conditioned states which arise simultaneously with it - at the nascent phase of its arising (according to the Comy.) or at the static phase (Subcomy.).

Conditioning and Conditioned States. These are given in the Single Enumeration of conascence condition.[1] The relations between them can be classified under five heads: (1) mentality to mentality, (2) mentality to materiality, (3) mentality to mentality-materiality, (4) materiality to materiality, (5) materiality to mentality.

(1) Mentality to Mentality. In the Consciousness

1 See C.R., chart (II)E, facing p.lxiv. Also see SEC.

Chapter of Dhs. it is stated that consciousness never arises alone but always simultaneously with its associated mental factors. This mental group is classified under the four mental aggregates as given in Dhs. trsl. pp.26, 32, 37, 40, etc. 'Now, on that occasion the khandhas are four ...' (The method of classification of the ultimate realities under the aggregates, bases and elements is shown in detail, with charts, in Disc. on Elem.)

Example. When a visible object is seen, eye-consciousness, which carries out its function of seeing, arises and simultaneously with it arise its associated mental factors, contact, feeling, perception, volition, one-pointedness of mind, psychic life and attention. When these are classified under the aggregates, feeling mental factor comes under feeling aggregate, perception mental factor comes under perception aggregate, the other five mental factors come under mental formation aggregate and eye-consciousness comes under consciousness aggregate, i.e. the four mental aggregates.

Now, if feeling aggregate, one of the four mental aggregates, is taken as the conditioning state, the remaining three aggregates are the conditioned states; if perception aggregate is taken as the conditioning state, the remaining three aggregates are the conditioned states and so on. Thus, if each aggregate is taken as the conditioning state by turns, this can be done in four ways. The Investigation Chapter gives this as: 'One aggregate is related to three aggregates by conascence condition' (C.R. 419, p.150).

Also, if three aggregates - feeling, perception and mental formation - are taken together as the conditioning states, the remaining consciousness aggregate is the conditioned state; if perception, mental formation and consciousness aggregates are the conditioning states, the remaining feeling aggregate is the conditioned state and so on. Here also it can be taken by turns in four ways. The Investigation Chapter gives this as: 'Three aggregates are related to one aggregate by conascence condition.'

Again, if two aggregates (feeling and perception) are taken as the conditioning states, the remaining two aggregates are the conditioned states and so on. Here it can be taken by turns in six ways. The Investigation Chapter gives this as: 'Two aggregates are related to two aggregates by conascence condition.'

The above shows how the four mental aggregates are both conditioning and conditioned states. But in the Analytical Exposition of the Conditions it is briefly stated as: 'The four immaterial (i.e. mental) aggregates

are mutually related to one another by conascence condition' (C.R. 6, p.5). Here the relation is between mentality and mentality.

It is to be noted, therefore, that in this process of seeing, it is not I, you, man or woman that sees but merely the mental aggregates carrying out their functions. It is the same with the processes of hearing, smelling, tasting, touching and thinking.

(2) Mentality to Materiality. The conditioning states are the mental aggregates and the conditioned states, which are materiality, are kamma-produced matter at rebirth and mind-produced matter during life.

Why the Other Kinds of Materiality are Not Conditioned States. Although nutriment-produced and temperature-produced matter also arise simultaneously with consciousness at its nascent phase[1] in a being's continuity, they are not mind-produced and they do not have any connection, whatsoever, with the mind. Therefore, mentality cannot be related to such matter by conascence condition. Again, in the five-aggregate planes during life, kamma-produced matter, which arises simultaneously with rebirth consciousness at its static phase in the continuity of a being and then arises successively with each phase of consciousness during life, is also not connected with the mind. As a case in point, take that of the entry of Attainment of Extinction dealt with in proximity condition above. There is no consciousness at the time but there are successive arisings during life of kamma-produced matter. So mentality cannot be related to this kind of matter by conascence condition.

Mentality to Mind-produced Matter. Although the conditioning states are mentality, the four immaterial resultant consciousnesses, twice fivefold consciousnesses, Arahatta's death-consciousness and rebirth consciousness in the five-aggregate planes are excluded because they do not produce matter. The reasons are:

(i) The four immaterial resultant consciousnesses, which function at rebirth and during life in the immaterial plane, do not produce matter because it is absent in that plane.

(ii) Twice fivefold consciousnesses can carry out the functions of seeing, hearing, etc. only, and as they are very weak, they do not perform the function of Jhāna.

1 One thought-moment (cittakkhaṇa), the period occupied by any single state of consciousness (cittuppāda), consists of three phases: nascent (uppāda), static (ṭhiti) and cessant (bhaṅga).

Thus they cannot produce matter.

(iii) The death-consciousness of the Arahat, who has no more rebirth, is very subtle and, being dependent on the last heart-base, is too weak to produce matter.

(iv) Rebirth consciousness in the five-aggregate planes, which is dependent on the first heart-base that arises together with it, is too weak to produce matter.

Note. The Arahatta's death-consciousness in (iii) above consists of one of the following: 4 great resultant consciousnesses associated with knowledge, 5 fine-material resultant consciousnesses and 4 immaterial resultant consciousnesses, i.e. 13. Rebirth consciousness in the five-aggregate planes in (iv) above consists of one of the following: 2 investigating consciousnesses accompanied by indifferent feeling, 8 great resultant consciousnesses and 5 fine-material resultant consciousnesses, i.e. 15. All these states perform the functions of rebirth, life-continuum and death. Though they do not produce matter at rebirth and death, they do so as life-continuum (i.e. during life) and, as such, these states are included. Therefore, even though rebirth consciousness, also the Arahatta's death-consciousness, in the five-aggregate planes are excluded, the number of consciousnesses excluded is not 16 but only 14, i.e. (i) + (ii).

The conditioning states are, therefore, 75 (i.e. 89 - 14) consciousnesses and the 52 mental factors, all of which are classified under the four mental aggregates. So, during life in the five-aggregate planes, one of these four mental aggregates is related to the matter produced by it and which arises together with it; two aggregates, three aggregates and four aggregates are related to the respective matter produced by them and which arises together with them. The Investigation Chapter gives this as: 'Faultless (also faulty) aggregates are related to mind-produced matter.' Since the numbers of aggregates are not specified they must be taken in separate lots of one, two, three (i.e. taken partly) and the total of four aggregates (i.e. taken wholly).

Mentality to Rebirth Kamma-produced Matter. The conditioning states are 15 rebirth consciousnesses, 35 mental factors which are the mentality at the moment of conception in the five-aggregate planes. They are also classified under the four mental aggregates. So, at rebirth in the five-aggregate planes, one of the four mental aggregates is related to kamma-produced matter which arises together with it by conascence condition and so on. Here, too, the aggregates must be taken in separate lots of one, two, three and four aggregates.

The Relation is Not Mutual. Here mentality and

materiality are not mutually related. Just as the mother assists the new-born baby by providing it with milk and so on, but it can be of no assistance to the mother in return, so when mind (consciousness and its associated mental factors) and mind-produced matter arise together, mind is related to mind-produced matter but the latter is not related to the former, i.e. they are not mutually related. Similarly, rebirth consciousness in the five-aggregate planes is related to kamma-produced matter (with heart-base excluded) that arises together with it but not conversely.

(3) Mentality to Mentality-materiality. During life in the five-aggregate planes, one mental aggregate is related to the remaining three mental aggregates and mind-produced matter; three mental aggregates are related to the remaining mental aggregate and mind-produced matter; two mental aggregates are related to the remaining two mental aggregates and mind-produced matter by conascence condition. Similarly, for rebirth consciousness in the five-aggregate planes, one mental aggregate is related to the remaining three mental aggregates and kamma-produced matter and so on.

Example. When a person speaks to another about things that are interesting and delightful, the listener is pleased and happy and this mood is expressed in his features. But when the subject is changed to things that cause grief and anxiety, the expression on his face changes immediately and he appears sad and worried. Here only the change in the physical manifestations can be observed but not the minds that caused them. So the change in mind-produced matter, which arises together with the mind, can be observed with every change of mind. It is by means of the eye- and mind-doors that the changes and impermanence of mind-produced matter, due to the impermanence of the mind, can be distinctly seen and known. This is how mentality is related to mentality-materiality.

(4) Materiality to Materiality. Materiality is related to materiality in two ways: (1) the mutual relations between the great primaries and (2) the relation between the great primaries and derived matter.

Great Primaries to Great Primaries. Although the great primaries consist of hardness, cohesion, heat and motion, they are differentiated as seven kinds in Pth.: those which are (i) mind-produced, i.e. produced by mind, (ii) rebirth kamma-produced, i.e. produced by kamma at rebirth, (iii) external, i.e. in inanimate things such as trees, mountains, oceans and earth, (iv) nutriment-produced, i.e. produced by food in a being's continuity, (v) temperature-produced, i.e. produced by temperature in both.

animate and inanimate things, (vi) non-percipient beings' kamma-produced, i.e. produced by past kamma at rebirth and during life in the non-percipient brahma's continuity and (vii) during life kamma-produced, i.e. produced by kamma at the static phase of rebirth consciousness and at every phase of consciousness during life in the five-aggregate planes. The four great primaries always arise together in a group[1] of the inseparable material qualities (avinibbhoga) and, like the four mental aggregates, they cannot be separated individually.

Of the seven kinds of great primaries, take the case of those that are mind-produced. If one of the four great primaries that arise together in a group is the conditioning state, then the remaining three are the conditioned states. Also if three or two of them are the conditioning states, the remaining one or two are, respectively, the conditioned states. They have to be taken by turns as in the case of the four mental aggregates. It is the same with the other kinds of great primaries.

The Arising of the Four Great Primaries.[2] With regard to the arising of the four great primaries in the physical body: if hardness is prominent, motion is not prominent, cohesion is weak and heat is normal; if cohesion is prominent, motion is not prominent, hardness is weak and heat is normal; if heat is prominent, cohesion is not prominent, hardness is weak and motion is indifferent; if motion is prominent, cohesion is not prominent, hardness is weak and heat is indifferent. Of these four great primaries, if cohesion which is weak can be activated, it will become so prominent as to make the whole body a mass of flowing water; if heat which is weak can be activated, it will become so prominent as to make the whole body a mass of burning flame; if motion which is weak can be activated, it will become so prominent as to make the whole body gaseous.

Great Primaries to Derived Matter. Like the great primaries, there are seven kinds of derived matter. When the great primaries are related to derived matter by conáscence condition, both of them must belong to the same kind but not to other kinds. Here one, three, two and all the four great primaries are respectively related to derived matter which are in the same group.

1 Cpd. p.164 gives four kinds of matter and their groupings: 9 of kamma-produced, 6 of mind-produced, 4 of temperature-produced and 2 of nutriment-produced = 21 groups (kalāpa).

2 Ledī Sayadaw's pamphlet on 'Characteristics'.

Note. Unlike the great primaries which are mutually related, the great primaries and derived matter are not mutually related by conascence condition, i.e. derived matter is not related to the great primaries. So derived matter is always the conditioned state.

Great Primaries to Great Primaries and Derived Matter. A red flower has (1) a red colour which is visible object element, (2) a fragment odour which is the odour element, (3) a bitter or hot taste which is the taste element and (4) nutriment which is the nutritive essence element. These derived matter are present in addition to the four great primaries. Such inanimate things consist of at least these eight material elements. Of these, if one great primary is the conditioning state, the remaining three great primaries and derived matter are the conditioned states; if three great primaries are the conditioning states, the remaining great primary and derived matter are the conditioned states; if two great primaries are the conditioning states, the remaining two great primaries and derived matter are the conditioned states. This applies to each of the twenty-one material groups.

(5) Materiality to Mentality. Beings, who have not become Arahats and attained Parinibbāna, will certainly be reborn,[1] according to their kamma, in some existence after death-consciousness ceases. Of the nineteen rebirth consciousnesses,[2] the four immaterial resultant consciousnesses, that function as rebirth consciousness, life-continuum and death-consciousness in the immaterial plane, are the only ones which are not dependent on and do not arise with materiality. The remaining fifteen always arise with materiality as explained below:

At the moment of conception of a being in the mother's womb in the sensuous plane, there arise together with rebirth consciousness at its nascent phase, thirty-three mental factors and kamma-produced matter consisting of the body-decad, sex-decad and base-decad, i.e. thirty material states. Of these three material groups, the heart-base of the base-decad is related to sensuous rebirth consciousness and the latter is related to the former, i.e. the two are mutually related, by conascence condition. The Analytical Exposition of the Conditions gives this as 'At

1 Dhātu Chapter of Anusaya Yamaka and Proximity Condition of Pṭh.

2 2 investigating consciousnesses accompanied by indifferent feeling, 8 great resultant consciousnesses, 5 fine-material resultant consciousnesses, 4 immaterial resultant consciousnesses = 19.

the moment of conception, mentality and materiality are mutually related to one another by conascence condition' and the Investigation Chapter as 'aggregates are related to (heart-)base by conascence condition; (heart-)base is related to aggregates by conascence condition.' Since the mutual relation between materiality and mentality is being considered, only the heart-base, out of the thirty material states that arise together, can be taken as the conditioning state. The rest are always conditioned states of conascence condition.

At the moment of conception of a spontaneous (opapātika) or moisture-born (saṃsedaja) being in the sensuous plane, the difference from the above is that, instead of three, there are seven kamma-produced material groups: eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and base-decad. And at the moment of conception in the fine-material plane, there arise four kamma-produced material groups: vital-nonad, eye-decad, ear-decad and base-decad.

The Relations at the Moment of Conception. Suppose a person is reborn in the human plane with the first great resultant consciousness as rebirth consciousness. At the moment of conception there arise that rebirth consciousness, thirty-three mental factors, which together are classified under the four mental aggregates, and the three kamma-produced material groups given above. The relations that take place at the moment of conception are: (1) one mental aggregate is related to the remaining three mental aggregates and so on, i.e. mentality is mutually related to mentality; (2) four mental aggregates are related to the three kamma-produced material groups, i.e. mentality is related to materiality; (3) one mental aggregate is related to the remaining three mental aggregates and the three kamma-produced material groups and so on, i.e. mentality is related to mentality-materiality; (4) one great primary is related to the remaining three great primaries of the same kamma-produced material group and so on. Also, the great primaries are related to derived matter of the same kamma-produced material group, i.e. materiality is related to materiality; (5) heart-base of the base-decad is related to the mental aggregates, i.e. materiality is related to mentality.

It will be noted that the relation where the mental aggregates are related to mind-produced matter is not included in (2) above. This is because such matter arises only during life and not at the moment of conception.

7 MUTUALITY CONDITION (AÑÑAMAÑÑA PACCAYA)

Mutuality condition belongs to the conascence group of conditions and forms part of conascence condition. Under the Selection of the Conditions for Negative in the Investigation Chapter (Intr. to C.R., p.lviii), the 24 conditions are grouped according to kind. These various groups together with the conditions in each group are given in the charts facing p.lxiv of the Intr. to C.R. It will be seen that there are fifteen conditions in the conascence group. Four of them, conascence, conascence-dependence, conascence-presence and conascence-non-disappearance in chart II(E) are known as Major conascence because the conditioning and conditioned states that are involved are numerous; another four, mutuality, resultant, association and conascence-dissociation in chart II(D) are known as Medium conascence because the conditioning and conditioned states involved are not so numerous; the remaining seven, root, conascence-predominance, conascence-kamma, conascence-nutriment, conascence-faculty, jhāna and path in chart II(C) are known as Minor conascence because the conditioning states involved are ultimate realities which are so few in number that they cannot be classified under the four mental aggregates.

Definition. The condition where a conditioning state relates by causing the associated states, the conditioned states, to arise simultaneously with it and which are all mutually dependent is known as mutuality condition.

Analogy. A tripod has three legs because, when it is set up, it will stand on account of the interdependence of these legs. But if one of them is broken, the remaining two legs cannot make it stand. Similarly, in this condition, (1) the mental aggregates are mutually related, (2) the great primaries of the same material group are mutually related and (3) the mental aggregates at rebirth in the five-aggregate planes and the heart-base are mutually related.

The Nature of Conascence and Mutuality. In conascence condition, the conditioning state is simply related to the associated states that arise simultaneously with it. On the other hand, in mutuality condition, the conditioning state is not only related to the associated states that arise simultaneously with it, but also each of the states is mutually related to the other. According to the Subcomy. 'Attano-upakārakassa upakārakatā', in mutuality condition, a conditioning state gives its force to the conditioned state and also receives the force of the conditioned state.

The Difference between Conascence and Mutuality. On examination of the conditioning and conditioned states, it will be found (i) that those of conascence are numerous whereas those of mutuality are few; (ii) that those of conascence are not always of mutuality. For example, consciousness and mental factors are related to mind-produced matter and also great primaries are related to derived matter by conascence condition but not by mutuality condition; (iii) that those of mutuality are always of conascence.

8 DEPENDENCE CONDITION (NISSAYA PACCAYA)

Definition. The condition where a conditioning state, as base or dependence, relates by causing other states, the conditioned states, to arise is known as dependence condition.

Analogy. Just as the soil, as base, is related to the tree, and the canvas, as dependence,[1] is related to the painting, so also, the conditioning states, either as base or dependence, are related to the conditioned states.

The Four Kinds of Dependence Condition.[2] These are (a) base-object-prenascence-dependence, (b) conascence-dependence, (c) base-prenascence-dependence, (d) mixed conascence-prenascence.

8(a) BASE-OBJECT-PRENASCENCE-DEPENDENCE

Definition. The condition where a conditioning state (which must (i) be a material base, (ii) be an object of the conditioned states, (iii) have arisen and be at its static phase before the conditioned states arise, (iv) be the dependence by dependence force) relates by causing mental states, the conditioned states, to arise is known as base-object-prenascence-dependence condition.

The Conditioning State. Heart-base is the only conditioning state that satisfies all the above. It is of two

1 The great primary, hardness, as base, is related to the remaining three great primaries. This is conascence-dependence condition which has the nature of base. The six bases, as dependence, are related to eye-consciousness and others. This is base-prenascence-dependence condition which has the nature of dependence (Subcomy., p.171).

2 See this condition in SEC.

kinds: (a) that which arises at the time of dying and (b) that which arises during life.

(a) Counting backwards to the seventeenth thought-moment from death-consciousness, kamma-produced matter (which includes the heart-base) has not the strength to arise again. So the successive consciousnesses (mind-door advertence, dying impulsions, registering consciousnesses and death-consciousness that arise when this dying mental process takes place) have to depend on that one and only heart-base which had already arisen before them. In this condition it is this heart-base that is taken as object by all the dying impulsions even if there is delight, grief, doubt or restlessness at the time;

(b) When the present heart-base is taken as object and either insight practice into impermanency, suffering and impersonality are carried out or there is lust for it, the heart-base is related to great faultless consciousness in the former case and to greed-consciousness in the latter. This is stated in Pth., vol.II, Internal Triplet, p.442, as '(One) practises insight into impermanency, suffering, impersonality ... enjoys and delights in the internal (heart-)base. Taking it as object, arises lust, arises wrong views, arises doubt, arises restlessness, arises grief.'

This condition is not treated separately in the Investigation Chapter but is included in item 444 (C.R., p.182) as a common condition with object: 'With object condition and dependence 3, prenascence 3, dissociation 3', and in item 445(3) as a combination with other conditions: 'Combination of object, dependence, prenascence, dissociation, presence and non-disappearance 3.' This condition is a part of base-prenascence-dependence condition which occurs during life only.

Analogy. This condition is like the Buddha who was the first to attain supramundane states, and human beings, devas and brahmas who, not being rid of defilements, had to depend on him for preaching the Dhamma, for taking refuge in him and for taking him as object. This is the analogy given by teachers of old.

8(b) CONASCENCE-DEPENDENCE

Definition. The condition where a conditioning state, on arising, relates by causing other states, the conditioned states, to arise simultaneously with it and be dependent on it is known as conascence-dependence condition.

Conascence-dependence and Conascence Conditions are the Same. In both these conditions, hardness, a great

primary, is related to the remaining three great primaries and derived matter. Here hardness not only relates by causing the remaining three great primaries and derived matter to arise simultaneously with it (which is the nature of conascence), but also relates as base or dependence for the arising of the remaining three great primaries and derived matter (which is the nature of dependence). Similarly, when those three great primaries are related to hardness and derived matter, the three great primaries have the nature of conascence and base or dependence. It is only when the conditioning state has the nature of base or dependence that the relation can be that of conascence-dependence condition and also of conascence condition. Thus these two conditions are the same. In the cases of derived matter (which arises with the great primaries) and mind-produced matter or rebirth kamma-produced matter (which arises with the four mental aggregates) they do not have the nature of base or dependence and, therefore, cannot be conditioning states but only conditioned states of conascence-dependence and conascence conditions. So a state must not only arise together with other states but must also be the base or dependence of those states to be a conditioning state of these two conditions.

8(c) BASE-PRENASCENCE-DEPENDENCE

Definition. The condition where a conditioning state (which must (i) be a material base, (ii) have arisen and be at its static phase before the conditioned states arise and (iii) be the dependence of mentality) relates by causing mental states, the conditioned states, to arise, is known as base-prenascence-dependence condition.

The Conditioning States. These are the six material bases. With regard to (i), (ii) and (iii) above:

(i) The six material bases during life in the five aggregate planes, which arise prior to the seven consciousness elements, are related to those consciousnesses by dependence force. The consciousnesses in this plane cannot arise without dependence on a base. Even during sleep when life-continuum arises, it does so dependent on a base. That is why eye-base and the rest of the five bases are related to eye-consciousness and the other fivefold consciousnesses by base-prenascence-dependence condition. The Analytical Exposition of the Conditions gives this as: 'Eye-base is related to eye-consciousness element and its associated states by dependence condition', and so on.

(ii) The five bases. The fivefold consciousnesses, which are dependent on the five bases which have not yet ceased, take as objects the five sense-objects which have not yet ceased.[1] Therefore, the five bases must be those which are present states. Also, in base-prenascence-presence condition, which is one kind of presence condition, the five bases, as present states, are the conditioning states. This shows that, although the five bases must arise before the conditioned states which are eye-consciousness and the rest of the fivefold consciousnesses, those bases that have ceased and are not present when these consciousnesses arise, cannot be conditioning states of base-prenascence-dependence condition. (This will be clear from the mental process given in proximity condition in the explanation of the Analytical Exposition of the Conditions.)

Heart-base. There are three kinds: (1) that which arises together with the preceding rebirth consciousness and other consciousnesses, (2) that which arises at about one thought-moment before emergence from the Attainment of Extinction, (3) that which arises with the seventeenth thought-moment counted backwards from death-consciousness in the dying mental process.

(1) For beings who are not Arahats and, therefore, have not ended rebirths, rebirth consciousness arises, without any interval of time, after death-consciousness. After that rebirth consciousness there arise, according to the fixed order of the mental process, sixteen life-continuums, mind-door advertence, seven impulsions of craving for the new existence. At the nascent phase of rebirth consciousness in the five-aggregate planes, heart-base also arises. Here that heart-base is related to rebirth consciousness that arises with it, not by prenascence condition, but by conascence condition as pointed out above where it was stated that '(At the moment of conception) aggregates are related to (heart-)base by conascence condition; (heart-)base is related to aggregates by conascence condition.' In the other cases the consciousnesses are related to the heart-base that arose together with each of the preceding consciousnesses by base-prenascence-dependence condition. So, with the sixteen life-continuums that arise after rebirth consciousness, the first life-continuum is dependent on the heart-base which arose together with rebirth consciousness that precedes it. Here that heart-base is the base-

1 Pañca viññāṇā asambhinna-vatthukā asambhinnārammaṇā (Vibh., p.323).

prenascence-dependence conditioning state and first life-continuum is the conditioned state. And the second life-continuum is dependent on the heart-base that arose together with first life-continuum and so on for the rest of the sixteen life-continuums. Then mind-door advertence is dependent on the heart-base that arose together with the sixteenth life-continuum and so on. P. Pfn., p.714, states this as: 'The second life-continuum arises with the prenascent physical (heart) basis as its support, which has already reached presence and arose at the rebirth-linking consciousness's instant of arising. The third life-continuum arises with the prenascent physical basis as its support, which has already reached presence and arose together with that (second life-continuum consciousness). The occurrence of consciousness can be understood to happen in this way throughout life.' Also, in eye-door mental process, the heart-base which arose together with the past life-continuum, is the conditioning state and the vibrating life-continuum, the consciousness that follows, is the conditioned state. Thus the arising of consciousness during life is dependent on the heart-base that arose together with the consciousness immediately preceding it.

(2) During the entry into the Attainment of Extinction, the heart-base is continually arising and ceasing like the water in a flowing river. But since there are no consciousnesses and mental factors during this period, those heart-bases are not base-prenascence-dependence conditioning states. Only when the Anāgāmī and the Arahat emerge from this Attainment is it that Anāgāmī Fruition- or Arahatta Fruition-consciousness arises, dependent on the heart-base which had arisen about one thought-moment before them. That heart-base is related to those consciousnesses by base-prenascence-dependence condition.

(3) It was pointed out, in dealing with base-object-prenascence-dependence condition above, that, at the time of dying, all the consciousnesses in the mental process depend on one heart-base. This is given in the P. Pfn., p.714, as: 'But in one who is facing death sixteen consciousnesses arise with a single prenascent physical (heart) basis as their support, which has already reached presence.' (In the above 16 consciousnesses death-consciousness is not included, only in 17 is it included).

At the time of dying, the consciousnesses and mental factors, which are mind-element and mind-consciousness element, depend on one heart-base. It is like many persons sitting astride an old man who is very weak. For the heart-base at the time of dying is very weak and many consciousnesses have to depend on it, and it ceases with

the ceasing of death-consciousness. The simultaneous ceasing of this materiality with consciousness is known as death. (Note that the simultaneous arising of this materiality with consciousness is known as birth in the five-aggregate planes.)

(iii) It was stated that mentality in the five-aggregate planes cannot arise without depending on a material base. But why does mentality depend, not on the base that arises together with it, but on the preceding one? The reason is that materiality is very weak at the nascent phase of its arising and only at the static phase is it strong enough to be the dependence of mentality. If that is the case, why is it that rebirth consciousness is dependent on the conascent heart-base, i.e. that which arises together with it? The explanation is that at the time of arising of rebirth consciousness there is no prenascent heart-base, i.e. there is no heart-base present prior to its arising, and since consciousness in the five-aggregate planes cannot arise without dependence on a base, it has to depend on the one and only available conascent heart-base, i.e. that which arises together with it.

Analogy. Base-prenascence-dependence condition is like the sun and moon which appeared at the beginning of the world, and on which beings existing at the present time are dependent.

Base-prenascence-dependence Condition Occurs During Life Only. At the time rebirth consciousness arises in beings born of the mother's womb, the eye-base and the rest of the five bases do not arise. They do so only on the seventy-seventh day after conception. In the case of beings that are moisture-born or spontaneously born, the eye-base and so on do arise with rebirth consciousness but they are not as yet the causes of eye-consciousness and so on. And the heart-base which arises with rebirth consciousness of such beings is not a prenascent force but a conascence force. Therefore, this condition occurs during life only, never at the moment of conception.

8(d) MIXED CONASCENCE-PRENASCENCE

Conascence-dependence and base-prenascence-dependence conditions, which were expounded separately in this dependence condition, are dealt with together as mixed conascence-prenascence condition in the Classification Chapter of the Investigation Chapter but not in the Analytical Exposition of the Conditions where the teaching is neither too brief nor too detailed. Although there are

only 24 conditions, when they are treated in detail and grouped under various kinds, as shown in chart II(A) in Intr. to C.R., p.liii, there are: 8 for object, 15 for conascence, 7 for proximity-strong-dependence, 2 for natural strong-dependence, 6 for base-prenascence, 4 for postnascence, 1 for strong-and-weak asynchronous kamma, 3 for physical nutriment, 3 for physical life-faculty and 3 mixed conditions of the Faultless Triplet.

In this condition, since base is included, it is not pure conascence condition and since mental aggregates are included, it is not pure prenascence condition. Because the conascent mental aggregates and prenascent base are taken together as the conditioning states, it is known as mixed conascence-prenascence condition. This is given in chart II(H) in Intr. to C.R., facing p.lxiv. It will also be seen from this chart that in presence and non-disappearance conditions, there are (1) this mixed condition, (2) mixed postnascence-nutriment where postnascence and physical nutriment conditions are mixed and (3) mixed postnascence-faculty where postnascence and physical life-faculty conditions are mixed. In this connection it may be mentioned that there are altogether eight mixed conditions in the 24 divisions of Pṭh. In addition to the above three there are: mixed (4) object-prenascence/base-prenascence, (5) conascence-faculty/base-prenascence-faculty, (6) conascence/postnascence, (7) postnascence/nutriment/faculty, (8) object-prenascence/base-prenascence/conascence.

The relations between the different conditioning and conditioned states of the mixed conditions always take place in the present and simultaneously. For example, in (8) above:

(i) visible object is related to the seven primary mental factors, that arise together with eye-consciousness, by object-prenascence condition;

(ii) eye-base is related to those seven mental factors by base-prenascence condition;

(iii) eye-consciousness is related to those seven mental factors by conascence condition.

Here the states are all present states and the relations between them take place simultaneously. This is dealt with in Pṭh., vol.II, p.488,[1] where it is stated that the above three conditioning states, visible object, eye-base and eye-consciousness, are related to the

1 Rūpāyatanaṃ ca, cakkhāyatanaṃ ca, cakkhu-viññāṇaṃ ca cakkhu-viññāṇa-sahagatānaṃ khandhānaṃ atthi paccayena paccayo.

conditioned states, the seven primary mental factors, by presence condition.

9 STRONG-DEPENDENCE CONDITION (UPANISSAYA PACCAYA)

This is not like the normal dependence in dependence condition for here the conditioning states are related to the conditioned states by dependence which is strong and powerful. Therefore it is known as strong-dependence condition.

Analogy. This condition is like the rain on which trees depend for their growth and beings for their well-being. Here the trees and beings depend greatly on the rain. Similarly, in strong-dependence condition, the conditioned states depend strongly on the conditioning states.

The Difference between Dependence and Strong-dependence. The condition where dependence is primary for the conditioned states is strong-dependence condition, and the condition where dependence is necessary only at the time for the same conditioned states to arise is dependence condition. The following illustration is provided for a better understanding. For obtaining cooked rice, there must, first of all, be rice. So paddy seeds, a plot of land and rain are the primary things to produce rice. This is primary dependence. But once rice is obtained it is only necessary to depend on the cooking pot, fuel, fire, water and the cook to get cooked rice. This is ordinary dependence. In a similar way, eye-consciousness, a resultant consciousness, that arises in a being's continuity, is primarily dependent on past kamma, which is, therefore, a strong-dependence conditioning state. But for the actual arising of eye-consciousness, it is necessarily dependent on the eye-base at the time and which, therefore, is a dependence conditioning state. In Pṭh., dependence condition is given as: 'Eye-base is related to eye-consciousness (a resultant) by dependence condition' and strong dependence as: 'Faultless (or faulty) kamma is related to (its) resultant (e.g. eye-consciousness) by strong-dependence condition.'

The Three Kinds of Strong-dependence. These are (a) object-strong-dependence, (b) proximity-strong-dependence, (c) natural strong-dependence.

9(a) OBJECT-STRONG-DEPENDENCE

Definition. The condition where a conditioning state as object (which is not of the ordinary type but is very

desirable and pleasing) relates by causing the subjective mental states, the conditioned states, which are strongly dependent on it, to arise, is known as object-strong-dependence condition.

Difference from Object-predominance. Object-strong-dependence is the same as object-predominance with respect to the states involved but there is a slight difference in the forces by which they are related. The force which attracts and governs the subjective conditioned states of mentality that are concerned, so that they cannot refrain from taking the object as the conditioning state, is the object-predominance force. But the force where the arising of the subjective conditioned states of mentality depends strongly on the object as the conditioning state is the object-strong-dependence force.

9(b) PROXIMITY-STRONG-DEPENDENCE

Definition. The condition where a mental state, as the conditioning state, relates by causing the next mental state, the conditioned state, which is strongly dependent on it, to arise, is known as proximity-strong-dependence condition.

Difference from Proximity. Proximity-strong-dependence is the same as proximity condition with respect to the states involved but there is a slight difference in the forces by which they are related. The force which causes the subsequent conditioned states of mentality to arise immediately after the ceasing of the preceding states, the conditioning states, is known as proximity force. But the force which causes the subsequent conditioned states of mentality to arise because they are strongly dependent on the ceasing of the preceding states, the conditioning states, is known as proximity-strong-dependence force.

9(c) NATURAL STRONG-DEPENDENCE

Definition. The Comy. gives two definitions: (i) pakato upanissayo pakatūpanissayo and (ii) pakatiyā yeva vā upanissayo pakatūpanissayo.

(i) 'Pakata' means 'done properly'. Here the condition where a conditioning state relates by causing the conditioned states which are strongly dependent on it to arise because it was done properly is known as natural strong-dependence condition.

It is said to be 'done properly' when, at the proper time, it is certain to produce results from causes such as

(a) greed or confidence brought about in one's internal continuity or (b) persons associated with, food eaten, or lodging-place in external continuity.

(ii) 'Pakati' means 'naturally'. Here the condition where a conditioning state relates by causing the conditioned states which are strongly dependent on it to arise naturally is known as natural strong-dependence condition.

It is said to be 'naturally' when the cause is strongly dependent naturally, i.e. originally by itself without mixing with or without the assistance of either object-strong-dependence or proximity-strong-dependence, the other two kinds of strong-dependence condition.

The Three Kinds of Natural Strong-dependence. There are three kinds because it is unmixed or mixed with one of the other two kinds of strong-dependence condition.

(a) This is natural strong-dependence (ii) above. It is not mixed with and does not need the assistance of the other two kinds of strong-dependence condition. For instance, a person has to have confidence first so that, based on it, he will perform other good deeds subsequently. Confidence does not possess object and proximity forces and, therefore, it cannot be related by object and proximity conditions. And such conditions are not at all necessary since confidence, by its nature and of its own accord, is a very strong cause for the good deeds performed later. The Investigation Chapter gives this as 'By the strong-dependence of confidence, (one) offers the offering, undertakes the precept ...'

(b) In the Path Object Triplet (Pṭh., vol.II, p.403), natural strong-dependence condition is mixed with object-strong-dependence condition.

(c) In the Faultless Triplet where it is stated 'Path is related to Fruition', natural strong-dependence condition is mixed with proximity-strong-dependence condition.

So, natural strong-dependence, which is naturally strong by itself, becomes much stronger when it is assisted by another kind of strong-dependence condition mixed with it.

Strong (Balava) Conditioning States. 'Upa' of upanissaya, the Pali term for this condition, means strong and powerful and, therefore, the term 'strong' is employed for the conditioning states. The power of dependence on the conditioning states for the arising of the conditioned states, consciousness and mental factors, is not of the normal kind but very strong (balava) and that is why the conditioning states are said to be so. For instance, when kamma is performed, it may be of two kinds: (1) that which is so strong that it cannot be interfered with by another kamma. This is strong (balava) kamma; (2) that

which can be interfered with and become ineffectual by another kamma. This is weak (dubbala) kamma. In strong-dependence condition the former kind of kamma must be taken.

Concepts. In the Investigation Chapter, where only ultimate realities involved in the 24 conditions are dealt with, concepts are not taken as conditioning states. In the Analytical Exposition of the Conditions, although they are included, those which are the subjects of concentration (samādhi) such as foulness, kasiṇas and others are not considered.

Why Materiality can Never be a Conditioned State. In strong-dependence condition materiality is a conditioning state but never a conditioned state. However, there are cases where it appears to be so. As examples, take the cases of (1) materiality in external continuity such as grasses and trees where their growth, yields of flowers and fruits are dependent on the soil, water and so on; (2) physical health and well-being in the internal continuity of persons where freedom from disease is dependent on herbs and medicines. Could it be said that these are related by strong-dependence force where materiality is a conditioned state?

Answer. Of the two kinds of continuity, materiality and mentality, there is no volition in the case of the former and so it does not possess the nature of performing anything. Since 'pakata', as stated above, means 'done properly' in the past so that it is certain to produce results as conditioned states at the proper time, materiality, which is incapable of this, can never, therefore, be conditioned states of this condition. On the other hand, mentality, the other kind of continuity, has the nature of volition and, therefore, of 'pakata'. Thus it can produce results as mentality to become a conditioned state of this condition.

Natural Strong-dependence according to the Sutta Method. Although, as explained above, materiality can never be a conditioned state according to the Abhidhamma method, they are so according to the Sutta method, where the method employed is: 'If this is the cause, that is the effect. If there is no cause, there is no effect.' Here are a few examples:

The weather in April is related to the blossoming of Gangaw; rain is related to the greenness and freshness of withering trees; the cold in winter is related to the solidification of crude petroleum and other liquids; the cold in the Himalaya mountains is related to the solidification of water; heat is related to the melting of wax, iron, silver, gold and other solids; good medicine is

related to the physical well-being of sick and diseased persons. These are cases where materiality is the conditioned state in the relation by strong-dependence force according to the Sutta method. Another example can be taken from Dependent Origination which is 'Conditioned by consciousness, arises mentality-materiality.' Here consciousness is related to kamma-produced matter (the conditioned state) of the non-percipient and the twenty-six five-aggregate planes.

10 PRENASCENCE CONDITION (PUREJĀTA PACCAYA)

Definition. The condition where a conditioning state (having arisen previously and reached the static phase) relates by causing mental states, the conditioned states, to arise after it, is known as prenascence condition.
Analogy. This condition is like the sun and moon which appeared at the beginning of the world and which do not disappear but give light, heat and cold to the people who come after. Similarly, the conditioning states, which appear previously and do not cease as yet but remain at the static phase, are related to the consciousness and mental factors, the conditioned states, that arise after them.
The Two Kinds of Prenascence Condition. These are: (a) object-prenascence, (b) base-prenascence.

10(a) OBJECT-PRENASCENCE

Conditioning States.[1] These must be objects which have arisen prior to and are still present before the conditioned states arise. They are the present eighteen types of produced matter. The other ten types of non-produced matter cannot be said to be present states because they are not pure ultimate realities. As for consciousness and mental factors, their existence is of extremely short duration and, therefore, their static phases do not last long enough to be present states. In the case of Nibbāna, which is time-freed, i.e. freed from past, present and future time, it cannot be said to be a present state.
Conditioned States.[2] The fifty-four sensuous consciousnesses that can take the eighteen types of present produced matter as objects are conditioned states. The

1 See SEC.
2 Ibid.

lofty consciousnesses (which take kasiṇa concepts and other lofty objects) and supramundane consciousnesses (which take Nibbāna as object) can never be conditioned states.

Superknowledge (Abhiññā).[1] The five superknowledges: (1) Divine-eye, (2) Divine-ear, (3) Knowledge of supernormal power, (4) Knowledge of remembrance of past existences and (5) Knowledge of future existences, take materiality as object. (Knowledge of penetration into others' minds and Knowledge of rebirths according to one's kamma take mentality as object.) See the chart on the Objects of Superknowledges given later. Of the five above, (4) and (5) take past and future objects respectively and not present objects and so they cannot be conditioned states; (1) and (2) are dealt with as conditioned states in the Investigation Chapter. So it is only necessary to consider (3).

(3) Knowledge of Supernormal Power. One who has attained this power can, by resolution, such as 'Let my body be as swift as the mind', bring it about. At the time of the resolution, one of the previously arisen and present produced types of matter existing in the body is the object as the conditioning state, and knowledge of supernormal power is the conditioned state of object-prenascence condition.[2]

Object-conascence.[3] It must not be concluded that the eighteen types of produced matter can only be object-prenascence and never conascence conditioning states. There are rare instances when, as objects, they are not prenascence but conascence conditioning states. Then they are said to be object-conascence, i.e. both object and conascence conditioning states. For example, when, by knowledge of supernormal power, manifold images are created, they arise together with and are, therefore, conascent with that knowledge. At that time the images are taken as objects and as conascent materiality are related to knowledge of supernormal power by object force. But since such cases are exceptional and abstruse they are not taken into account.

1 See P. Pfn., Chs XII and XIII.

2 Cittavasena kāyaṃ pariṇāmayato iddhividhābhiññāya ca aṭṭhārasasu yaṃ kiñci ārammaṇa-purejātaṃ hotī ti daṭṭhabbaṃ (Subcomy., p.188).

3 Abhiññā-ñāṇassa pana kadāci sahajātaṃ pi ārammaṇa-paccayo hoti yeva. Appacurabhāvato apākaṭabhāvato ca na gahitaṃ (Anuṭīkā, p.303).

Sensuous Rebirth Consciousness is Never Object-prenascence. It might appear that sensuous rebirth consciousness comes under object-prenascence when it takes present objects such as sign of kamma and sign of destiny. But in prenascence condition this consciousness is not a conditioned state and as such it cannot be a conditioned state in this case. Moreover, since it is not included in base-prenascence condition, it cannot be included in object-prenascence condition[1] because only those that are the former can also be the latter. Therefore, although rebirth consciousness takes a present sign (nimitta) as object, it is not an object-prenascence conditioned state. Then, what kind of object is this present object that is taken? As it is one that was taken at the time of dying in a previous existence it is of a different existence and, therefore, it is not prominent but just an ordinary one. So such objects are related to sensuous rebirth consciousness by object force only.

This object-prenascence condition comes from object condition.

10(b) BASE-PRENASCENCE

Base-prenascence condition comes from dependence condition and it is exactly the same as base-prenascence-dependence condition dealt with above. But it is treated separately in order to show that the conditioning states of dependence and object conditions dealt with are those which had arisen before the conditioned states.

11 POSTNASCENCE CONDITION (PACCHĀJĀTA PACCAYA)

Definition. The condition where a conditioning state relates by supporting the conditioned states that had arisen before it, is known as postnascence condition.
Note. Since the cause arises after the effect in this condition,, this will appear to be strange and bewildering.
Analogy. This condition is like the volition of appetite (āhārāsācetanā) for food, which is the condition that supports the bodies of young vultures so that they do not die even though they have no food to eat. This needs further explanation. It is customary for vultures, unlike other birds, to eat all the food they find and not bring

1 Ārammaṇa-purejātam pi hi vatthupurejāte avijjamāne na labbhati (Subcomy., p.209).

back any to the young ones left in the nests. The young ones, however, expect the mother to bring back food for them and ask for it when she returns. They are put off with the reply that no food was brought but that she will do so tomorrow. This is the reply given by the mother to the young ones until they have acquired wings to fly and search for food by themselves.

Here the volition which is associated with the craving for taste, i.e. with the desire for and expectancy of tasting food, is related to the young vultures by supporting them so that they do not die of hunger. In a similar way, the conditioning states of mentality which arise later are related to the matter produced by the four causes that had already arisen by supporting that matter so that they continue to produce similar materiality successively.

Another Analogy. Owing to the annual rains which fall later, the young trees that already exist grow up gradually and eventually form a forest of such trees. Similarly, there exists matter produced by the four causes, kamma, mind, temperature and nutriment (which constitute the matter of beings) that arise at every phase of consciousness beginning with that at the moment of conception. Owing to the conditioning states, consciousness and mental factors (which are first life-continuum and so on) that arise later, the conditioned states, the matter produced by the four causes, gradually develop and arise successively till death.

How Postnascence Condition Supports. The seedling has to be watered so that it will not die. The water supports the seedling. Also, the child at birth has to be provided with milk so that it will not die. Milk supports the child. Similarly, postnascent mentality supports the matter produced by the four causes so that, although the preceding ones cease, the subsequent ones that arise remain fresh and active while they last.

Mentality possesses such powerful force that, although it depends on the heart-base (which is dependent on the blood inside the heart that is a very small part of the body), it is related to the matter produced by the four causes present in the whole body by postnascence condition.

The Relation by Postnascence Condition. At the nascent phase of rebirth consciousness there arises only kamma-produced matter and this is known as one-cause-produced matter. Since there is no matter prior to rebirth consciousness the latter cannot be related to matter by postnascence condition. Then, at the static phase of rebirth consciousness, temperature-produced matter arises. When

this is taken together with the kamma-produced matter already present, the matter is said to be two-cause-produced matter. At this time the kamma-produced matter which arose with rebirth consciousness has reached the static phase. But since the next consciousness, the first life-continuum, has not arisen and is, therefore, not present, it cannot be related to the kamma-produced matter which had reached the static phase. The reason is that in presence condition, where postnascence-presence is dealt with, the relation takes place only when the states are present at that very instant. When life-continuum arises, however, it is related to the above two-cause-produced matter present at the time by postnascence condition. Then at the nascent phase of this life-continuum, mind-produced matter arises. So with the previous two-cause-produced matter, the matter present is said to be three-cause-produced matter. The second life-continuum, which arises after the first life-continuum ceases, is related to the three-cause-produced matter by postnascence condition. As for nutriment-produced matter, this arises (1) in the case of womb-born beings, two or three weeks after conception when the food taken by the mother penetrates the embryo and (2) in the cases of moisture-born and spontaneously born beings, when saliva is swallowed or when some food is taken. When this matter arises, the matter that is present is said to be four-cause-produced matter. Then each of the consciousnesses that arise later is related to the four-cause-produced matter that precede it by postnascence condition.

12 REPETITION CONDITION (ĀSEVANNA PACCAYA)

Definition. The condition where a conditioning state relates by causing similar states, the conditioned states, to arise repeatedly after it ceases is known as repetition condition. Or, the condition where a conditioning state relates by habitually causing states similar to itself, the conditioned states, to arise after it ceases is known as repetition condition.

Analogy. When clothes are kept in a sandalwood casket or box, the fragrant odour of the sandalwood is given to the clothes. This is an example of a thing which has the tendency of giving its attribute to another and strengthening the latter's attribute. Also, when the study of a subject is taken up, it is difficult at the beginning but as time goes on and progress is made, it becomes easier by repetition. What was learnt earlier helps to make the study become gradually easier later on.

Similarly, in this condition, the preceding impulsion relates by causing the subsequent impulsion of the same class to arise and strengthen it.

States which are Not of Repetition Condition. Repetition condition has the nature of making efforts deliberately, so this applies only to faultless, faulty and functional impulsions. Therefore, the other states are not of repetition condition. These are: five-door advertence which has no other function than that of attention; mind-door advertence, though it can arise two or three times in succession, is very weak and cannot make efforts to increase or reduce the power of its successive states; mundane resultants, which are the result of past kamma, arise in the present existence without effort; Path impulsions can destroy the corruptions at the first time of arising; Fruition consciousnesses, although they perform the function of impulsion and can make efforts, are caused by volitions of the Path impulsions concerned and being dependent on the latter, cannot make efforts for their own arising. Moreover, Path impulsion is faultless and Fruition impulsion that follows is resultant and, therefore, the former cannot be related to the latter by repetition condition because they are not of the same class. From the above it will be seen that only the forty-seven (55 - 8) mundane impulsions are conditioning states of repetition condition.

Only Impulsions of the Same Class are Related by Repetition Condition. In the five-door mental process, determining consciousness is related to the first impulsion by proximity force. So also, in the mind-door process, mind-door advertence is related to the first impulsion by proximity force. But since determining consciousness and mind-door advertence do not function as impulsions, they are not related to the first impulsion by repetition condition. Thus the first impulsion cannot be a conditioned state of repetition condition. On the other hand, the seventh impulsion, which is the last impulsion, is related to registering consciousness or life-continuum (depending on the mental process) by proximity force but not by repetition force. The reasons are that they are not of the same class of consciousness and the force of repetition is exhausted at this last impulsion. Thus the seventh impulsion cannot be a conditioning state of repetition condition. But the impulsions between the first and the last are both conditioning and conditioned states of repetition condition.

Seven and Five Impulsions. Sensuous impulsions generally arise seven times and jhāna impulsions five times in their respective mental processes. In the case where there are

seven impulsions, the repetition conditioning force of the first impulsion is received by the second impulsion which thus becomes stronger than the first. Similarly, that of the second impulsion is received by the third and that of the latter by the fourth. Through this gradual increase in strength, the force reaches its maximum at the middle impulsion which is the fourth. Then, although the force of the fourth impulsion is given to the fifth and this in turn to the sixth and this in turn to the seventh, the strength of the force gradually decreases and is exhausted at the seventh impulsion so that there is no strength to produce another impulsion. Thus the repetition of impulsions comes to an end with the seventh impulsion. That is why this latter impulsion is not a repetition conditioning state.

In the case of jhāna there are five impulsions for a beginner. The first four are sensuous impulsions (preparation, approximation, adaptation and change-of-lineage) and the fifth is a jhāna impulsion which is the last. After that life-continuum arises. As regards the attainment of jhāna process, although as many jhāna impulsions take place as desired, the strength of the repetition conditioning force is exhausted with the last impulsion, life-continuum arising after it.

Repetition Condition when the Object Taken is Not the Same. It was pointed out that the states are related by repetition condition only when they are of the same class. That is why in C.R., p.168, item 426(i) it is given that 'Adaptation (is related) to change-of-lineage; adaptation (is related) to purification (by repetition condition).' Here all the three impulsions are of the same sensuous class and plane but adaptation takes a state of mundane formation as object whereas the other two take Nibbāna as object. So, although the states take different objects they are related by repetition condition.

Repetition Condition when the Plane is Not the Same. In the same reference given above it is also stated that 'change-of-lineage (is related) to Path; purification is related to Path by repetition condition.' Here all the three impulsions are of the same faultless class, take the same object, Nibbāna, but change-of-lineage and purification are of the sensuous plane whereas Path is of the supramundane plane.

The Difference between Natural Strong-dependence and Repetition. The arising of faultless and faulty states at any time or in any existence is due to natural strong-dependence condition but the increase in the powers of these states is due to repetition condition. In this world, all the great and wonderful discoveries, jhāna,

supernormal power, Attainment, Path, Fruition and the practice of the Perfections to become a Buddha such as charity and the rest are not possible without repetition condition.

13 KAMMA CONDITION (KAMMA PACCAYA)

Definition. The condition where a conditioning state relates by encouraging (i) itself to make efforts to accomplish its function and (ii) the other states, the conditioned states, to accomplish their individual functions (which is the distinctive feature of volition) is known as kamma condition.

Note. Just as the distinctive feature of the body is bodily intimation, and that of speech is verbal intimation, so that of the mind is volition.

Analogy. This condition is like the chief disciple or chief carpenter who encourages (1) himself to make efforts to complete his own task and (2) the younger disciples or assistant carpenters to make efforts to complete their individual tasks.

The Four Kinds of Kamma Condition.[1] These are: (a) proximity-kamma, (b) conascence-kamma, (c) strong-asynchronous-kamma, (d) strong-and-weak-asynchronous-kamma.

13(a) PROXIMITY-KAMMA

This is not a separate condition by itself. It is only taken as such when the common states of proximity and kamma conditions are selected and when the combinations of conditions are considered. The conditioning states are the volitions associated with the four Path-consciousnesses, and the immediate results they give without any interval of time, the corresponding four Fruition-consciousnesses, are the conditioned states. This is one of the qualities of Dhamma, known as 'akālika', ascribed to the four Path-consciousnesses. For they are the only ones out of all the eighty-nine consciousnesses which, apart from other properties, have the force to give immediate results.

1 See SEC.

13(b) CONASCENCE-KAMMA

This is like root condition where the six roots, which are the conditioning states of conascence condition, are taken separately in that condition. Here volition, which is a conditioning state of conascence condition, is taken separately. And when it is related to the associated states which arise together with it, it is said to be a conditioning state of conascence-kamma condition.

13(c) STRONG ASYNCHRONOUS KAMMA

The three kinds of kamma condition given above, (a) proximity-kamma, (c) strong-asynchronous kamma and (d) strong-and-weak-asynchronous kamma, are taken together in the Analytical Exposition of the Conditions as asynchronous kamma. Here they are distinguished to show that they belong to different groups of conditions.[1] Strong asynchronous kamma belongs to the natural strong-dependence group of conditions whereas strong-and-weak asynchronous kamma, as the only condition, belongs to a separate group of its own, independent of all the other groups.

Asynchronous Kamma. The volition which produces a result at a different instant of time, unlike conascence-kamma, is known as asynchronous kamma. Just as the seed supported by the soil and water grows into a tree, so also asynchronous kamma supported by the four causes (destiny (gati), time (kāla), substratum of birth (upadhi) and effort (payoga)) will result in (i) various kinds of resultant mental aggregates and kamma-produced matter in the thirty-one planes, (ii) different kinds of bodies (nānatta-kāya), perceptions and the rest of the nine existences (upapatti-bhava), (iii) four different kinds of birth, womb-born and so on.

The Two Functions of Volition. When volition arises, it can carry out two functions, namely: (i) to make efforts for the conascent states that arise together with it to perform their individual functions and which is conascence-kamma function, (ii) to leave behind a force, like the seed or germ, which will produce resultant mental aggregates and kamma-produced matter in the future and

1 See Intr. to C.R., chart II(A), p.liii, for the groups of conditions and to the charts facing p.lxiv for the conditioning and conditioned states of the conditions so grouped.

which is asynchronous kamma function. The eighty-nine volitions associated with the eighty-nine consciousnesses carry out the former function and the thirty-three volitions associated with the thirty-three faultless and faulty consciousnesses carry out the latter function. It will be seen from this that the thirty-three volitions in the thirty-three faultless and faulty consciousnesses carry out both functions, whereas those remaining out of the eighty-nine, the fifty-six in the resultant and functional consciousnesses, carry out only the former function of conascence-kamma.

Analogy. The two kinds of function of volition, which take place simultaneously, may be compared to a flame which at the same time destroys darkness and gives light.

The Force Left Behind Produces Results. Although an asynchronous faultless or faulty volition arises for one thought-moment and then ceases, this is not the end of it. For a special force is left behind in the mind's successive continuity so that at some time in the future, the appropriate result of that volition will be produced when the proper conditions are satisfied. It is due to the presence of this force that results appear. However, this force does not manifest itself like the mind with its nascent, static and cessant phases but is present like the latent tendencies. And just as the latter are not concepts, so also this special force of asynchronous kamma condition is not a concept. It is a special force of the ultimate realities.

Examples of this Force. (i) The knowledge that was acquired in youth does not remain fixed within the body. In fact, some of it is actually forgotten. But based upon such knowledge, higher knowledge is acquired with the advancing years. Here the knowledge that was acquired in youth and which had ceased to be is related to the knowledge acquired when grown up. (ii)[1] A person borrows money from another. This act of borrowing is finalised and ceases as soon as the money is received by the borrower. But because the money was borrowed, there is the indebtedness to repay the loan either in a lump sum or in instalments. The borrower has to abide by his promise to repay and this cannot be avoided by any means. The main concern here is not whether there has been the past act of borrowing or not, but the responsibility to repay the loan. Only when the whole amount has been paid will there be relief from this responsibility.

In a similar way, when an act of kamma is performed,

1 Paṭiccasamuppāda-vibh. Comy., p.156.

the kamma, before it ceases, leaves behind a special force of asynchronous kamma condition which will, at some time in the future, produce an appropriate result when the conditions for its arising are satisfied. And so long as the result is not produced this indebtedness to kamma in the round of rebirths is ever present. The main concern here is not whether there has been the past act of kamma or not, but the indebtedness which will surely produce a result. But once a result is produced, the indebtedness to kamma no longer holds and no other result will be brought about because of this particular kamma. But if there is no opportunity for a result to be produced, i.e. kamma is no longer effective (ahosi kamma), then the force of volition ceases.

When Asynchronous Kamma Produces Results. Some asynchronous kamma (volitions) produce results in the present existence, some in the next existence and some in the others beginning from the third existence right up to Parinibbāna, whenever opportunities for such results occur. Such volitions can produce results either at birth or during life in an existence separated by 4 aeons and 100,000 worlds.

Volitions which are Ineffective Asynchronous Kamma. The sensuous and lofty faultless volitions in the learner's continuity of the Vehapphala, Akaniṭṭha and Neither-perception-nor-non-perception planes do not produce results by way of rebirth in another plane; the many faultless volitions in lofty attainments (which are the results of the practice of jhānas), will not produce results; and faulty and mundane faultless volitions of beings for whom it is going to be the last existence do not produce rebirth as result. So these volitions are not asynchronous kamma conditioning states.

Beings are Born of this Condition. Just as various kinds of trees result from various kinds of seeds, so also, in this round of rebirths, countless kinds of beings and the planes in which they are born result from this condition. The happiness and sorrow experienced by beings, all kinds of dwelling places, water, soil, forests, mountains and the rest are the incidental results of this condition.

How Wrong Views are Held. Those who do not accept the above views about this condition or are opposed to them will (i) discard the ten right views starting with the one that there is no merit in charity, and others; (ii) hold to wrong views with fixed destiny; (iii) believe in a creator. So in future existences in the round of rebirths they, like animals, will not know what is faulty and faultless, what are woeful and happy existences.

The Strange Results Produced by Asynchronous Kamma. There

is no place where materiality and mentality are stored for their continual arising and ceasing in succession. Just as when a match is struck a flame appears from nowhere and then disappears, so also, when object and base coincide consciousness and mental factors arise from nowhere, last for a thought-moment and then cease and vanish altogether. In this condition, volition, which is an ultimate reality, also arises and ceases in the same fashion. However, the force, which is left behind after volition ceases, is not destroyed and may be present for countless worlds in the successive continuity of a being, bound by craving, conceit and wrong views, to produce a result suddenly. The result cannot be foreseen and seems to be spontaneous. Indeed, these forces give strange results. As instances, all of a sudden (i) a poor man wins a lottery and becomes rich and (ii) presidents, prime ministers and national leaders are assassinated or gaoled.

Materiality is Never a Conditioned State. Strong asynchronous kamma condition belongs to the natural strong-dependence group of conditions and, as in the case of natural strong-dependence condition, where it has already been explained, materiality can never be a conditioned state.

13(d) STRONG-AND-WEAK ASYNCHRONOUS KAMMA

Both strong and weak asynchronous kamma are involved in this condition. If sensuous faultless and faulty volitions give strong, sensuous resultants, they are strong asynchronous kamma, but if they give weak ones, they are weak asynchronous kamma. Lofty and supramundane volitions are always strong asynchronous kamma. In the five-aggregate planes when the faultless and faulty volitions, which are related to kamma-produced matter, are: (i) sensuous ones, they can be either strong or weak asynchronous kamma and (ii) fine-material ones, they are always strong asynchronous kamma.

14 RESULTANT CONDITION (VIPĀKA PACCAYA)

Definition. The condition where a conditioning state relates by making the associated states, the conditioned states, that arise together with it as passive, calm and peaceful as itself - and which is so because it is the result of kamma - is known as resultant condition.

Analogy. This condition is like fruits which have ripened and flowers which have bloomed. Since energy was expended

to reach these stages, they have now become weak and are, therefore, passive and calm.

The Resultant Consciousnesses are Calm. In the continuity of a person who is asleep, the resultant life-continuum, taking as object either kamma, a sign of kamma or a sign of destiny, successively arises and ceases like the water in a flowing river. During this time of sleep no efforts are made for action in thought, word or deed and the life-continuum is so calm that there is no awareness that the mind is functioning at all. On awaking, it cannot cause the mind to know and perceive anything. Also, in the five-door mental process, the fivefold consciousnesses and the other resultant consciousnesses arise without having to make efforts when the objects and bases coincide. So, if these were the only consciousnesses, there would be no awareness of objects. It is only when the impulsions arise that objects are known. This shows how calm the resultant consciousnesses are.

The Difference between Resultant Consciousnesses and the Others. The faultless and faulty consciousnesses have to make efforts in two directions: (i) for the production of resultant consciousnesses and (ii) for physical, verbal and mental actions to take place. With functional consciousnesses efforts for (i) are not necessary but only for (ii). So the functional consciousnesses, which arise and cease in the continuity of the Arahat, are calm whereas faultless and faulty consciousnesses are not. With resultant consciousnesses, however, the above two efforts are not necessary and so they are very calm and, as it were, soothe the associated states to become calm like them. Therefore, the materiality in the continuity of a being, which is troubled and restless on account of the efforts that have to be made by the mind, can be made calm and peaceful by this resultant condition, i.e. by sleep when there is only resultant life-continuum.

15 NUTRIMENT CONDITION (ĀHĀRA PACCAYA)

Definition. The condition where a conditioning state relates by maintaining the existence of and supporting the growth and development of the conditioned states is known as nutriment condition.

Analogy. This condition is like the prop which supports an old house to prevent it from falling down and being destroyed.

The Two Kinds of Nutriment Condition. These are: (a) physical nutriment and (b) mental nutriment.

The Force of Support is the Essential Function. Although

nutriment condition has two functions, that of support and that of production, the former is its essential function.

How Physical Nutriment Supports. When food is taken, the nutritive essence in it not only produces nutriment-produced matter but also supports kamma-produced matter, mind-produced matter and temperature-produced matter in the whole body by keeping them strong and fresh. That is why these three kinds of matter continue to arise successively.

When there is no support by physical (i.e. external) nutriment because food is not taken, the nutritive essence in each of the types of matter produced by the four causes in the whole body (i.e. internal nutriment) carries out the function of support only. But when food is taken, the nutritive essence from external food carries out the other function of production, i.e. producing nutriment-produced matter. Human beings commonly can go without food for seven days only but some of the devas, petas and those in the lower regions (apāya), who have strong kamma-produced matter in their bodies, can do so for long periods of time. The reason is that their bodies can exist for a long time supported only by internal nutriment. Therefore, in this condition, the essential function is that of support because this is the only function when external nutriment, which has the function of production, is absent.

The Three Mental Nutriments. These are: (i) contact, (ii) volition, (iii) consciousness.

How Contact Nutriment Supports. Contact strongly supports the mental factors, the chief of which is feeling experienced concerning objects. Beings continue from one existence to another in this prolonged manner in the round of rebirths because of this contact nutriment. For if this did not arise, the three kinds of feeling would not arise and, therefore, there being no craving, there would be an end of the round of rebirths. But contact does arise, e.g. when visible object and sensitive-eye coincide, contact arises. Since Dependent Origination states 'Conditioned by contact, arises feeling' and so on, feeling experienced concerning desirable and undesirable objects arises and then craving for desirable objects arises and increases. Then, to be able to experience pleasant feelings again, faultless and faulty kamma are performed and since they give results in the future there is a prolongation of the round of rebirths. So it will be seen that contact supports and maintains the prolongation of the round of rebirths.

How Volition Nutriment Supports. Since Dependent Origination states, 'Conditioned by formation, arises

consciousness', the faultless or faulty volition nutriment, as formation, causes the arising of rebirth consciousness and other resultant consciousnesses in future existences. So volition supports the three types of existence.

How Consciousness Nutriment Supports. Here also, since Dependent Origination states, 'Conditioned by consciousness, arises mentality-materiality', consciousness causes mental factors and materiality to grow and develop. So consciousness supports and maintains the continuation of the successive arisings of the aggregates.

Note. In the Abhidhamma method, the three mental nutriments, as conditioning states, relate by supporting their associated states.

Physical Nutriment Conditioning State. The nutritive essence in each of the types of matter produced by the four causes in the internal continuity and the temperature-produced nutritive essence in external continuity such as rice, butter and other foods, are the physical nutriment conditioning states.

How Physical Nutriment Condition is Related. The external nutritive essence is related to (i) the new nutriment-produced matter produced by it in the body by the force of production; (ii) the nutriment-produced matter produced by nutritive essence present in the other physical nutriment groups by the force of support and (iii) the remaining kinds of matter produced by three causes by the force of support. Then internal nutritive essence in a physical nutriment group is related to (i) the other matter in that group by the forces of production and maintenance and (ii) the other material groups by the force of maintenance. Also, nutritive essence in each of the other material groups is related to (i) the other matter in that same group by the forces of production and maintenance and (ii) the other material groups by the force of maintenance (Comy., p.378).

Note. It will be seen from the above that the relations are with (i) external nutritive essence, (ii) internal nutritive essence in nutriment-produced matter and (iii) internal nutritive essence in each of the groups produced by the other three causes.

It must be understood, however, that when internal nutritive essence is related by the force of production, this is possible only when it is supported by external nutritive essence. Otherwise it is related by the force of support only. The way internal nutritive essence functions for production is explained as follows: When the external nutritive essence in rice and other foods, which have been digested by heat of kamma-produced matter

and then distributed throughout the whole body by the motion element, is mixed with the internal nutritive essence in each of the types of matter produced by the four causes, then only the force of production functions and there is produced nutriment-produced matter. In this material group of nutriment-produced matter, heat is strong and uniform and it produces temperature-produced matter. The latter, therefore, has nutritive essence as its cause.

How Nutritive Essence Supports to Produce Temperature-produced Matter. Nutritive essence serves as fuel to support heat so as to keep it uniform throughout and then increase it. By this support heat becomes vigorous and produces fresh temperature-produced matter.

How Nutritive Essence Supports Womb-born Beings, etc. Before the nutritive essence in the food taken by the mother is distributed throughout the foetus, the latter is supported by the nutritive essence in each of the types of matter produced by the three causes. But when it is distributed, nutriment-produced matter is produced for the first time and from then onwards nutritive essence in foods supports the body for the whole period of an existence. Also, spontaneously-born devas in the sensuous plane are supported at birth by the nutritive essence in each of the types of matter produced by the three causes before they take deva food. Then nutriment-produced matter is produced to support their bodies for life.

Why Physical Nutriment is Taken Separately. All animate and inanimate materiality has to depend on heat (tejo). It exists because of heat and is greatly dependent on it. All materialities are at the will and mercy of heat for they are essentially governed by it. But this heat, in turn, has to depend on nutritive essence as the fuel and has to be maintained by the food taken. Thus nutritive essence is the source of heat. That is why nutritive essence, as physical nutriment, is taken separately in nutriment condition.

16 FACULTY CONDITION (INDRIYA PACCAYA)

Definition. The condition where a conditioning state relates by having great control over the states concerned with it, the conditioned states, is known as faculty condition.

Analogy. This condition is like each of the four ministers of state who, by not interfering with one another, has freedom of control in governing respectively the northern, southern, eastern and western divisions with which each is concerned.

The Three Kinds of Faculty Condition. These are: (a) conascence-faculty, (b) base-prenascence-faculty, (c) physical life-faculty.

16(a) CONASCENCE-FACULTY

Definition. The condition where a conditioning state relates by controlling the states of materiality and mentality, the conditioned states, which arise together with it is known as conascence-faculty condition.

The Nature of Control. Control means that only the conditioning states are prominent but not their associated states, the conditioned states. For example, when bodily pain arises, pain is prominent while its associated states, consciousness, contact and the rest are not.

What the Faculties Control. The eight ultimate realities of the states concerned in conascence-faculty condition are: psychic life, consciousness, feeling, confidence, effort, mindfulness, one-pointedness of mind and wisdom. The following shows what each controls:

Psychic Life-faculty. This controls the life of the four mental aggregates. Life of the four mental aggregates, in the sense taken here, means their continual arising in succession. Since psychic life is present in every mental group, mentality appears to have life. And the states which psychic life controls are the mentality and materiality that arise together with it.

Consciousness (Mind-faculty). Consciousness, which is aware of or takes different objects, controls its associated mental factors.

Feeling. There are five states of feeling as faculties which control.

(a) Bodily-pleasure faculty controls the pleasure experienced by the body;

(b) bodily-pain faculty controls the pain experienced by the body;

(c) mental-joy faculty controls the pleasure experienced by the mind;

(d) grief faculty controls the grief experienced by the mind;

(e) indifference faculty controls the indifferent (neither painful nor pleasant) feeling experienced by the mind.

The respective ultimate realities of these different faculties are (a) feeling present at bodily-pleasure consciousness, (b) feeling present at bodily-pain consciousness, (c) feeling present at sixty-two mental-joy consciousnesses, (d) feeling present at two hate-rooted

consciousnesses and (e) feeling present at fifty-five indifferent consciousnesses. Since they are all feeling they are taken under the one ultimate reality of feeling. Feeling controls the consciousness and mental factors that arise together with it.

Confidence Faculty. This controls the confidence in the qualities of the Buddha, Dhamma, Saṅgha, precepts and others.

Effort Faculty. This controls the effort in the four Right Efforts.

Mindfulness Faculty. This controls the mindfulness in the four Applications of Mindfulness.

Concentration Faculty. This controls the concentration in Jhāna and the Attainments. It is the ultimate reality of one-pointedness of mind.

Wisdom Faculty. This controls wisdom and the realisation of the four Noble Truths.

The above five faculties control the three kinds of action performed in thought, word and deed for, without them, these actions cannot be performed. Of these, confidence, mindfulness and wisdom faculties control the faultless actions performed and the remaining two, effort and concentration faculties, control both the faultless and faulty actions performed.

I-shall-know-what-I-did-not-know Faculty. This controls the purity of knowledge at the moment of Stream-winner (Sotāpatti) Path-consciousness.

Higher Realisation Faculty. This controls the purity of knowledge at the moment of each of the three Higher Path-consciousnesses and the three Lower Fruition-consciousnesses.

He-who-has-known Faculty. This controls the purity of knowledge at the moment of Arahatta Fruition-consciousness.

Wisdom faculty and the three supramundane faculties given above come under the ultimate reality of wisdom.

16(b) BASE-PRENASCENCE-FACULTY

Definition. The condition where a conditioning state (which is a dependence base that has previously arisen and is still present) relates by controlling the functions of the states concerned, the conditioned states, that arise after it, is known as base-prenascence-faculty condition.

Analogy. This condition is like the four Deva Kings (Catu-mahārājika-devā) who, by not interfering with one another, have freedom of control in governing Kumbhaṇḍas, Yakkhas and others respectively that come later.

What the Faculties Control. The conditioning states concerned in base-prenascence-faculty condition are the five sense-faculties such as eye-faculty and so on. The following shows what each controls:

Eye-faculty. This is the sensitive-eye which controls eye-consciousness that has the function of seeing and is dependent on it.

Explanation about the Process of Seeing. Depending on the age of a person he is said to have good or bad eye-sight. But there is no difference in the way eye-consciousness arises. Nevertheless, in order to account for the difference in eye-sight, it is sometimes explained that eye-consciousness is associated with more mental factors and has longer life when there is clear vision and that eye-consciousness is associated with less mental factors and has a shorter life when the vision is not clear. But this is not tenable for, in both cases, eye-consciousness is always associated with seven mental factors and always lasts for three phase-moments of thought.

The true explanation is that the difference in the sensitive-eye, which controls eye-consciousness, brings about this distinction between good and bad eye-sight. An old man's vision is not clear because the sensitive-eye has been affected by age and so the eye-consciousness, which is dependent on it, does not give clear vision. This is what is meant by bad eye-sight. In the case of a young man, the sensitive-eye has not been so affected and eye-consciousness gives a clear vision. Even then, when he reads too much, the sensitive-eye is affected and vision is bad. In brief, sensitive-eye controls eye-consciousness and so the latter has no alternative but to obey its command. Thus good or bad eye-sight depends upon the difference in the sensitive-eye. But in both cases the way of arising of eye-consciousness is the same.

Ear-faculty. This is the sensitive-ear which controls ear-consciousness that has the function of hearing and is dependent on it.

Nose-faculty. This is the sensitive-nose which controls nose-consciousness that has the function of smelling and is dependent on it.

Tongue-faculty. This is the sensitive-tongue that controls tongue-consciousness that has the function of tasting and is dependent on it.

Body-faculty. This is the sensitive-body that controls body-consciousness that has the function of touching and is dependent on it.

Why Heart-base is Never a Conditioning State. As shown above, five of the six bases are the conditioning states of base-prenascence-faculty condition, but the remaining

base, heart-base, is never so. The reasons for this are:

(i) Heart-base arises before mind-element and mind-consciousness element which are dependent on it. In this respect it is similar to the other five bases. But unlike them, the strength or weakness of the consciousness is not dependent on it. Because whether the heart-base is clear or not, mind-element and mind-consciousness element are not affected accordingly. Thus heart-base does not control the consciousness dependent on it.

(ii) The five bases and the five corresponding sense-objects are respectively the receivers and impingers. But this is not so with heart-base and cognizable object. Instead, cognizable object impinges on the mind-door (life-continuum) and appears in it. Hence, heart-base is not a door and so it can never be a conditioning state of base-prenascence-faculty condition.

16(c) PHYSICAL LIFE-FACULTY

Definition. The condition where physical life-faculty, the conditioning state, relates by controlling kamma-produced matter (that was caused by past kamma) so as to prolong its life (i.e. to bring about the succession of kamma-produced matter), although there is no cause for it by present kamma, is known as physical life-faculty condition.

At rebirth and during life, physical life-faculty, that is present in every kamma-produced material group that arises, controls that group by its functions of maintaining life and of making that group arise in continuous succession. That is why kamma-produced matter appears to have life and is said to be 'live materiality'. On the other hand, physical life-faculty is not present in mind-produced, nutriment-produced and temperature-produced matter and so they are said to be 'dead materiality'. The bodies of beings appear to have life or to be alive because of this power of physical life-faculty.

Analogy. This condition is like the muddy water which controls the lotus plant by keeping it fresh and green and so prolonging its life although the seed from which it had grown is destroyed.

What Physical Life-faculty Controls. Physical life-faculty maintains the other kamma-produced matter which arises together with it so that they last for forty-nine thought-phases. In the cases of the other types of cause-produced matter such as nutriment-produced matter, it arises only when the nutriment, the cause, exists. But with kamma-produced matter, although the cause, kamma,

does not exist, it goes on existing because physical life-faculty maintains it. So nutriment-produced, temperature-produced and mind-produced matter may each be compared to the child with the mother alive, and kamma-produced matter, which is maintained by physical life-faculty, to the motherless child maintained by a wet-nurse.

Why Physical Life-faculty is Taken Separately. The mental faculties are related to their associated states at the nascent phase of their arising. Physical life-faculty, however, is related to the kamma-produced matter of the same group that arises together with it but only at the static phase by the forces of control and maintenance. Since it does not relate by the force of production, it does not possess the characteristic of conascence and, therefore, cannot be included in conascence-faculty condition. Thus it is taken separately in faculty condition.

The Conditioning States of Faculty Condition. When life-faculty, one of the twenty-two faculties, is distinguished as psychic life-faculty and physical life-faculty, there are twenty-three faculties. Of these, fifteen are the mental faculties, psychic life, mind, five feelings, confidence, effort, mindfulness, concentration, wisdom, I-shall-know-what-I-did-not-know, Higher Realisation and He-who-has-known. They are all conascence-faculty conditioning states. The remaining eight are the physical faculties. Of these, the five sense-faculties (eye-faculty, ear-faculty, nose-faculty, tongue-faculty and body-faculty) are base-prenascence-faculty conditioning states, and physical life-faculty is physical life-faculty conditioning state. The other physical faculties, the sex faculties, are not conditioning states of faculty condition.

Why the Two Sex Faculties are Never Faculty Conditioning States. The distinctive characteristics of a woman are due to the female sex which is the feminine faculty. These are:

(i) Feminine features (Itthiliṅga). This is the form of a woman's body. Since this is distinct from the form of a man's body, people recognize a woman by her bodily form.

(ii) Feminine signs (Itthinimitta). The signs of a woman are different from those of a man. For a woman's hands and feet are small and delicate, the face is without beard or moustache and so on.

(iii) Feminine occupation (Itthikutta). From youth a woman plays, enjoys herself and works in a womanly fashion which are actions different from those of a man.

(iv) Feminine deportment (Itthiākappa). The frail manner of walking, the way of using her hands and feet,

the smile and speech, etc. of a woman are manners which are different from those of a man.

The distinctive characteristics of a man are due to the male sex which is the masculine faculty. The masculine features, etc. are the opposite of the feminine faculty.

Since the distinctive characteristics of a man and a woman are due to the sex faculties, the question arises as to whether these faculties control those characteristics and are, therefore, faculty conditioning states. The sex materiality of beings born in the sensuous plane arises at the nascent phase of rebirth consciousness. But the distinctive characteristics do not appear simultaneously at that time. Now, a conditioning state of faculty condition is always that of presence condition and, accordingly, the conditioning and conditioned states must arise together either at the nascent or static phase. As pointed out above, the distinctive sexual characteristics do not arise together with the sex materiality and, therefore, the latter cannot be a conditioning state of presence condition. As such it cannot be that of faculty condition which controls those characteristics. Furthermore, sex materiality is not capable of controlling either the nine states of materiality that arise together with it in a materiality group (male- or female-decad) or the states of materiality belonging to another materiality group.

Another Explanation. According to the Pṭh. method, the requirements of a condition are satisfied when a conditioning state is related either by the force of (i) producing the conditioned states, such as proximity condition and others or (ii) supporting the conditioned states so that they continue to exist and develop, such as postnascence condition or (iii) maintaining the conditioned states so that they continue to arise successively, such as physical life-faculty condition. The sex faculties do not possess any of these three forces and so they cannot be conditioning states of faculty condition or, indeed, of any other condition.

Why the Two Sex Materialities are Themselves Faculties. The male and female sex materialities have their own independent power to bring about the bodily form and other distinctive characteristics of a man or woman respectively, and because of this control or domination they are faculties.

The Difference between Predominance and Faculty Conditions. Predominance condition is like the universal monarch who is the absolute ruler and has no rival, whereas faculty condition is like the kinglets who are rivals among themselves. Or, predominance condition is like the king and faculty condition is like the ministers

and government officials. For in predominance condition, two predominant states are never associated together as conditioning states, whereas in faculty condition, many mental faculty states can be associated with one another as conditioning states so that one of them is assisted by the others in carrying out its function.

17 JHĀNA CONDITION (JHĀNA PACCAYA)

Definition. The condition where a conditioning state, like applied thought and others, relates by making its associated states, the conditioned states, fix themselves firmly to pleasant or unpleasant objects, just as it does, is known as jhāna condition.

Analogy. This condition is like a person who goes to the top of a tree or hill and not only sees for himself the pleasant and unpleasant objects down below but also tells them to those who are on the ground.

Another Analogy. The hunter has to take proper aim first and then hold the arrow firmly towards the bird or animal he is going to shoot with his bow and arrow. This condition is like directing the aim and holding the arrow firmly because it has to direct itself to and hold firmly to the object.

The Conditioning States. These are the jhāna factors, the ultimate realities of which are: applied thought, sustained thought, rapture, feeling and one-pointedness of mind. (i) Applied thought has the characteristic of directing the mind straight towards the object it desires; (ii) sustained thought has the characteristic of taking the object repeatedly; (iii) rapture has the characteristic of interest in the object; (iv) feeling has the characteristic of experiencing the object. Although each of them carries out its own function, it is (v) one-pointedness of mind which has the characteristic of fixing the mind firmly on the object. For even in the case of hate which offends, it is one-pointedness of mind that firmly fixes the mind on the unpleasant object although painful feeling is experienced with that object.

No Action can be Performed Without Jhāna Condition. It is due to jhāna condition that a faultless or faulty action in thought, word or deed can be completely performed from the beginning right through to the end. Without jhāna condition it would not be possible (i) to shoot birds and animals, (ii) to clearly distinguish what and whose form it is, (iii) to take one straight step forward correctly, for, if at the beginning the foot was pointed eastwards, it would point southwards in the middle and

westwards at the end of the step. Or else, while taking the step forward, the mind would take another object and forget about the step altogether, (iv) to pronounce one word correctly. This shows how swiftly the mind is distracted and changed. So the mind may be compared to a young and wild bull and jhāna condition to the rope, post, grass and water which keeps the bull under control and prevents it from wandering away.

18 PATH CONDITION (MAGGA PACCAYA)

Definition. The condition where a conditioning state relates by causing the associated states, the conditioned states, to function as a path to happy or woeful existences, to freedom from the round of rebirths, Nibbāna, is known as path condition.

Analogy. This condition is like the path taken by the cart, boat, steamer, train or plane on which one gets to the right or wrong destination.

The Conditioning States. These are the twelve path factors: right view and the rest of the Noble Eightfold Path, wrong view, wrong applied thought, wrong effort and wrong concentration. They come under nine ultimate realities: wisdom, applied thought, right speech, right action, right livelihood, effort, mindfulness, one-pointedness of mind and wrong view. Of these, applied thought (which is either right or wrong applied thought), effort (which is either right or wrong effort), and one-pointedness of mind (which is either right or wrong concentration), are either faultless or faulty; wrong view is purely faulty; the rest are right path factors.

The Remaining Four Wrong Path Factors are Not Conditioning States. Wrong speech, wrong action, wrong livelihood and wrong mindfulness are the remaining four wrong path factors. They are faulty volitions or faulty mental aggregates which do not come under any of the ultimate realities of path condition mentioned above. Thus they are not conditioning states of path condition.

Why It is Called Path. Path means a route leading to a place of destination. In order to go on a journey to near or distant places in all the four or eight directions, there are many and various routes. The cart, car, boat, train and plane are the vehicles, means of conveyance, that take one along the route to the desired destination. Similarly, wrong path factors are the states which take one along the path to woeful existences, and right path factors to happy existences and Nibbāna. Therefore they are called paths.

How Woeful and Happy Existences are Reached. Wrong view is the great highway to woeful existences. Wrong applied thought, wrong effort and wrong concentration are the vehicles that go on this road to woeful existences. For it is by means of these four wrong path factors, going on the wrong track, that faulty actions, such as murder, are committed to reach woeful existences. On the other hand, right view is the great highway to happy existences and Nibbāna. The remaining seven right path factors are the vehicles that go on this road to happy existences and Nibbāna. For it is by means of these eight right path factors, going on the right track, that charity, precepts and mental development are undertaken to reach happy existences and Nibbāna.

Indeterminate Path Factors. If the path can lead to happy and woeful existences, it is reasonable to ascribe this to faultless and faulty path factors respectively. But indeterminate path factors, which are resultant and functional states, do not lead to such existences and, therefore, it is questionable whether they possess path conditioning forces.

The Explanation. Although the path factors present at the rooted resultant consciousnesses are themselves results and cannot lead to happy existences, they were caused by the faultless states which functioned as path conditioning states, so, likewise, these resultant consciousnesses are also path conditioning states. With the path factors present at the rooted functional consciousnesses, although they can lead to happy existences, they do not do so because they arise only in the continuity of the Arahat who has ended the round of rebirths.

The Difference between Jhāna and Path Conditions. Jhāna condition fixes the mind directly and firmly on the object so as to lead to Jhāna. Path condition (i) fixes the volition directly and firmly on the path to existences in the round of rebirths so that full courses of action and their increase and development are brought about and (ii) fixes the mental development kamma directly and firmly on the path to Nibbāna so that special planes are reached.

How Full Courses of Action are Brought About. The volition in (i) above which brings about the fulfilment of conditions for the completion of faultless actions such as offerings, etc., and faulty actions such as killing, etc., to give results as rebirth in existences is said to bring about the full courses of action.

How Special Planes are Reached. The mental development kamma in (ii) above which brings about the various steps in mental development by which it is possible to go by stages from the sensuous plane to the lofty and

supramundane planes in one posture is said to reach special planes.

19 ASSOCIATION CONDITION (SAMPAYUTTA PACCAYA)

Definition. The condition where a conditioning state relates by causing the other states, the conditioned states, to arise and be associated in a group so that they are inseparable and cannot be singled out as contact, feeling, etc. because they possess the four characteristics of association, i.e. of arising and ceasing together, of taking the same object and of depending on the same base, is known as association condition.

Analogy. This condition is like the four sweets (catu-madhura) where all the ingredients are so thoroughly and inseparably mixed together that the taste cannot be distinguished as that of butter, honey, etc. Or, it is like the water in the ocean where the waters from the five rivers and 500 rivulets are so thoroughly and inseparably mixed together that it cannot be distinguished as water from the Ganges, Yamunā and the other rivers.

How the States are Associated in a Group. Eye-consciousness and the seven primary mental factors, a total of eight states, are inseparably associated together in a group. And although it is conventionally said that it is the eye-consciousness which sees, it cannot do so without the rest of the group. Actually, therefore, it should not be definitely stated that a particular state of that group sees. Moreover, it is impossible to separate the states in the group to know them individually.

Materiality is Not of Association Condition. Although material states form material groups such as octad, nonad, etc. which arise and cease together, they are not mental states and so they do not possess the four characteristics of association given above. Hence, materiality does not belong to association condition. Only mental states can be conditioning and conditioned states of association condition.

20 DISSOCIATION CONDITION (VIPPAYUTTA PACCAYA)

Definition. The condition where a conditioning state relates by making the other states, the conditioned states, arise together with it according to the nature of conascence only, but are not associated according to the characteristics of association, is known as dissociation condition.

Analogy. This condition is like a mixture of the six flavours: sweet, sour, hot, salty, astringent and bitter, which, although they are together, remain separate, i.e. the sweet taste does not become sour but remains sweet, nor does the sour taste become sweet but remains sour and so on. Or, it is like a mixture of water and mercury where, although they are together, they remain separate.
The Four Kinds of Dissociation Condition. These are: (a) base-object-prenascence-dissociation, (b) conascence-dissociation, (c) base-prenascence-dissociation, (d) postnascence-dissociation.

20(a) BASE-OBJECT-PRENASCENCE-DISSOCIATION

This is the same as base-object-prenascence-dependence condition given under Dependence Condition.

20(b) CONASCENCE-DISSOCIATION

In this condition, if the conditioning state is mentality, the conditioned state is materiality and vice versa.
Mentality as Conditioning and Materiality as Conditioned State. During life, mind (the conditioning state) and mind-produced matter (the conditioned state) arise together according to the nature of conascence but not of association. So this is dissociation. Similarly, at rebirth, rebirth consciousness and kamma-produced matter arise together at the nascent phase of rebirth consciousness. This is not association but dissociation. Again, in the five-aggregate planes, rebirth consciousness and heart-base arise together. This is not association but dissociation.
Materiality as Conditioning and Mentality as Conditioned State. In the five-aggregate planes, heart-base and rebirth consciousness arise together. This is not association but dissociation.

This dissociation condition was expounded so as to leave no doubt as to whether materiality and mentality, when they arise together as in conascence condition, are associated or not. Also, in conascence condition, the great primaries, which arise together, are mutually related by conascence condition. They are further related to derived matter by conascence condition as they all arise together. The question arises as to whether these come under dissociation condition. As already pointed out, only mentality and materiality can be related by dissociation condition and so the above relations between

materiality and materiality are not of dissociation condition.

20(c) BASE-PRENASCENCE-DISSOCIATION

Definition. The condition where a conditioning state (which must (i) be a material base, (ii) have arisen and be at the static phase before the conditioned states arise and (iii) be the dependence of mentality) relates by causing mental states, the conditioned states, to arise but which is not associated with them, is known as base-prenascence-dissociation condition. It is the same as base-prenascence-dependence condition given under Dependence Condition.

Why this Dependence Condition is Expounded Again as Dissociation Condition. Here the six bases are the conditioning states and eye-consciousness element and the rest of the seven consciousness elements are the conditioned states. The conditioning state is materiality and the conditioned state is mentality. For instance, eye-base is the materiality and eye-consciousness is the mentality, which depends on that base for its arising. This consciousness is not originally present on the eye-base. It arises only when visible object-base and eye-base coincide. But since it appears to arise from within the eye-base, this dissociation condition is expounded to dispel any doubt as to whether the eye-base and eye-consciousness are associated or not. Actually they are not associated. The analogy is that of a white insect fluttering about in red-coloured water. The insect can be observed distinctly, existing separately in the water. So also, eye-consciousness, like the white insect, is distinct and arises separately in the prenascent eye-base, like the coloured water. This also applies to the other five bases. So the materiality and the mentality, which arises dependent on it, are separate and apart from each other and hence they are not associated.

The Relation between the Five Sense-objects and the Fivefold Consciousnesses is Not a Case of Dissociation. If materiality and mentality are dissociated, as in the examples given above, it might be assumed that, since the five sense-objects are materiality and the respective fivefold consciousnesses, which arise taking them as object, are mentality, the relation between them is also a case of dissociation. In Pṭh., however, dissociation condition is expounded only in those cases where there is the likelihood that it might appear to be associated. Here the sense-objects are external to the fivefold

consciousnesses and, being just subject-object relations, the relation between them is not that of dissociation and, therefore, the question does not arise as to whether they are associated or not. That is why they are not expounded here.

20(d) POSTNASCENCE-DISSOCIATION

This condition was expounded to dispel any doubt that may arise as to whether mentality, the conditioning state, and materiality, the conditioned state, of postnascence condition are associated or not. For in this case it might be regarded as associated because the nascent phase of mentality, the conditioning state which arises later, coincides with the static phase of materiality, the conditioned state that had arisen earlier. This condition is the same as postnascence condition.

21 PRESENCE CONDITION (ATTHI PACCAYA)

Definition. The condition where a conditioning state, at the moment of its presence, relates by supporting the other states, the conditioned states, which have also arisen at that moment, is known as presence condition.
Analogy. This condition is like the earth, Mount Meru and the Himālaya mountains which, by their presence, support the trees, herbs, etc. growing on them by keeping those trees, etc. fresh and green and increasing their nutritive power.
Forces of Presence Condition. Presence condition has two forces, that of production and of support. The conditioning state, which possesses these two forces, is not prominent at its nascent and cessant phases but only at the static phase. Therefore, although the force of production functions at the nascent phase, that of support at the static phase is its essential function.
Nibbāna is Not a Conditioning State of Presence Condition. Since in presence condition, the conditioning state which relates is one that is present at the moment then, Nibbāna, the ultimate reality which is always present, could be regarded as a conditioning state. But it is only as the object of Path- and Fruition-consciousness, etc., that Nibbāna is a conditioning state. And Nibbāna is a state that is unconditioned, permanently present and time-freed, i.e. void of the nascent, static and cessant phases. But this permanent presence is not the kind intended here. For in this condition a state can be a

conditioning state only when it is a presently arisen one, otherwise it is not. So the states concerned are those that are impermanent and conditioned by the four causes, i.e. those that arise and cease. Therefore, Nibbāna, which does not arise and cease but is eternally present, is not a conditioning state of presence condition.

Kinds of Presence Condition. There are 5, 6, 9 and 14 kinds as shown below:

The 5 kinds. These are: (1) conascence-presence, (2) prenascence-presence, (3) postnascence-presence, (4) physical nutriment-presence, (5) physical life-faculty-presence.

The 6 kinds. When (2) prenascence-presence condition above is differentiated as (i) object-prenascence-presence and (ii) base-prenascence-presence there are 6 kinds.

The 9 kinds. When the 3 mixed conditions of the Faultless Triplet: (i) conascence-prenascence-presence, (ii) postnascence-nutriment-presence, (iii) postnascence-faculty-presence, are taken with the 6 above, there are 9 kinds.

The 14 kinds. When, in addition, the other 5 mixed conditions of the 24 divisions of Pṭh.: (i) object-prenascence-base-prenascence, (ii) conascence-faculty-prenascence-faculty, (iii) conascence-postnascence, (iv) postnascence-nutriment-faculty, (v) object-prenascence-base-prenascence-conascence, are taken there are 14 kinds.

Since Faultless Triplet is dealt with here, only those 9 kinds of presence condition that belong to it will be considered.

21(a) OBJECT-PRENASCENCE-PRESENCE

This is the same as object-prenascence condition given under Prenascence Condition.

How the Conditioning and Conditioned States are Related. Take the case of an eye-door mental process which occurs with a very great visible object that arises with past life-continuum. There arise and cease in succession, five-door advertence, eye-consciousness, recipient consciousness, investigating consciousness, determining consciousness, seven impulsions and two registering consciousnesses. At the time each of them is present the visible object is related to that particular one present by the force of object-prenascence condition. Here the external visible object is the conditioning state and each kind of consciousness such as five-door advertence which is present at that moment is the conditioned state.

When Registering Consciousness is Not a Conditioned State. In the cases of the other eye-door mental processes which occur with great visible object and others, visible object is related to each of the consciousnesses as shown above with the exception of the two registering consciousnesses. The reason is that the span of existence of visible object, the conditioning state, ends before those consciousnesses can arise and since the latter are no longer present they cannot be conditioned states.

21(b) CONASCENCE-PRESENCE

This is the same as conascence condition.

21(c) BASE-PRENASCENCE-PRESENCE

This is the same as base-prenascence-dependence condition.

21(d) POSTNASCENCE-PRESENCE

This is the same as postnascence condition.

21(e) PHYSICAL NUTRIMENT-PRESENCE

This is the same as physical nutriment condition.

21(f) PHYSICAL LIFE-FACULTY-PRESENCE

This is the same as physical life-faculty condition.

21(g) MIXED CONASCENCE-PRENASCENCE-PRESENCE

Conascence and base-prenascence conditions are dealt with together as conascence-prenascence-presence condition.

21(h) MIXED POSTNASCENCE-NUTRIMENT-PRESENCE

Postnascence and physical nutriment conditions are dealt with together as postnascence-nutriment-presence condition.

21(i) MIXED POSTNASCENCE-FACULTY-PRESENCE

Postnascence and physical life-faculty conditions are dealt with together as postnascence-faculty-presence condition.

The three mixed conditions above are treated in the Classification Chapter of the Investigation Chapter.

Contemplation on Presence Condition. The states of materiality and mentality, which arise together to carry out their respective functions and are present at every moment, are related to one another by presence condition. But these states are not permanent for they cease soon after they have arisen. However, the successive arisings and ceasings take place so rapidly that they appear to be present all the time. Thus they give rise to the concepts of continuity, collection, form and action in the mind. As a consequence, various forms, images and the drama of life are visualised in the mind. Of course these concepts do exist but only in the realm of the mind, i.e. not independent of or outside the mind as are the momentary material and mental states from which they are derived. These operations of the mind are similar to those that take place whereby forms, images and the drama of a story are visualised and mentally projected on the cinema screen when one watches the momentarily present shadows that are projected in rapid succession on that screen.

It has to be realised, therefore, that such forms, images and the drama of life of oneself or of another are due to the activities of the mind on the past and present states of materiality and mentality and are not real like them but simply conceptual objects of mind-consciousness element and its associated states (subjective mind for short) that had arisen along with the subjective materiality at that moment. Then when there is awareness that it is the subjective mind which takes those concepts as objects and attention is directed to the subjective mind:

(i) those concepts will disappear because they are no longer taken as objects at such moments. This may be compared to a self-destructive machine with all its parts connected together and which, remaining at a standstill, is calm and quiet. However, once the switch for its operation is turned on, all the various parts start to break into small pieces which scatter in all directions and the machine disappears because it is destroyed;

(ii) greed and the other corruptions cannot arise because no images are taken. For it has to be remembered that corruptions arise only when unwise reflection is made on images. For although the image may be discriminated as beautiful, pleasant, cultured, estimable or lovable,

unless there is unwise reflection on it there can be no delight for it for greed to arise.

Moreover, there cannot be any self-existent entity present because, according to presence condition, one state is present because another state is present or for one state to be present there must be another state related by presence condition. So, at any moment, there must be at least two states present. Therefore, it will be realised that the states of materiality and mentality of presence condition are collectively taken as a unit for the purpose of communicating about them in the briefest way possible since the image derived from them is worded as 'I', 'self', 'being', 'person', 'man', 'woman' and these are then further distinguished as 'John', 'Mary', etc. Being ignorant of the presence of the subjective mind that takes those words as objects when they are recalled to mind, spoken or written (for only mentality can take words as objects) those words, which are really objective states, are taken as unitary, subjective states. Besides, these words are taken to be the subject in grammar. This is how wrong view of words has come about, i.e. of the view that they are subjective states which correspond with reality. Also, not being aware of the fact that words were coined in the mind of man for the purpose of expressing ideas of the various forms, images and actions in the briefest possible way, repeated use of them with the view that they represent reality has brought about deep attachment to that view. Hence, there was no need to enquire whether the view held was correct or not.

Other Types of Contemplation. Due to the force of:

(i) object-prenascence-presence condition, visible object, as the conditioning state, brings about the conditioned states of mentality, which are eye-consciousness and the seven primary mental factors, that see visible object. It is simply the result conditioned by the cause. Here the force of the above condition brings about the process of seeing. So it is not 'I' that sees. Similarly, in the cases of hearing, smelling, tasting, touching and thinking, 'I' has no part in them;

(ii) conascence-presence condition, materiality and mentality arise together in succession and are momentarily present. So it is not 'I' that is present;

(iii) postnascence-presence condition, mentality, as the conditioning state, supports the four cause-produced matter so that, though the preceding ones cease, the succeeding ones which arise do not decay but remain fresh and active while they exist for their respective periods of existence. So it is not 'I' that exists;

(iv) physical nutriment-presence condition, nutritive

essence, as the conditioning state, supports the four cause-produced matter so that they are strong, fresh and lively. So it is not 'I' that is strong, fresh and lively;

(v) physical life-faculty-presence condition, physical life-faculty, as the conditioning state, maintains the life of kamma-produced matter and makes it arise in continuous succession. So it is not 'I' that has life and continues to exist.

It will be seen, from the above contemplation on presence condition, that the only things which presently arise at any moment are the states of materiality and mentality, the latter, of course, with an object. These states arise to carry out their respective functions and then cease. This is the natural state of affairs at any moment. But when there is ignorance of presence condition or there is no practical realisation of the nature of presence condition, the presence of the states of mentality (which arise when the functions of the subjective states of materiality and mentality that had ceased are recalled as objects and those states are then unified and personified) are entirely overlooked. So the unified or personified object is taken to be the only state present and to be subjective. Here are just two examples to show what is meant:

(i) After the ceasing of eye-consciousness element and the associated seven primary mental factors which see visible object, mind-consciousness element and its associated states arise, sometimes, to recall the function of seeing of eye-consciousness (that had just ceased) as the object and then another group of mentality takes that eye-consciousness element and its seven primary factors as 'I', 'person', 'man', 'woman', etc. For it is supposed that it is 'I', 'person', etc. that sees. Here a group of mental states is unified or personified as 'I', 'person', etc. Although these words are objects of the subjective states of mentality, the presence of the mental states is overlooked and so it is believed that 'I', or 'person' and so on is the only state present and that it is subjective. This is how the wrong view that 'I', 'person', etc. exists has come about. At such times the subjective mind-consciousness element and its associated mental factors including wrong view arise with the reality of 'I', 'person' and so on taken as the object. But it must be noted, however, that this wrong view of 'I', 'person', etc. is not taken after each and every natural process of seeing.

(ii) After the ceasing of mind-consciousness element and its associated states which recalled the functions of

the subjective states of materiality that had ceased, another group of mentality unifies those states as a solid body and takes it as object. Again, another group of mentality arises, sometimes, to recall the past body that was taken as object and regards it as 'one's own' or 'my' body. Here also, the presence of the group of mental states, which takes the words 'one's own' or 'my' as object, is overlooked and so it is believed that 'one's own' or 'my' is the only state present and that it is subjective. This is how the wrong view that 'one's own' or 'my' exists has come about. At such times the subjective mind-consciousness element and its associated mental factors including wrong view arise with the reality of 'one's own' or 'my' taken as the object. But, as pointed out above, this wrong view is not taken every time.

So 'I', 'person', 'my', etc. are merely objects taken by the subjective states of mentality present at that moment (the fundamental states that are generally overlooked) and such words exist only in the mind. They do not have separate existences in or apart from the states of materiality and mentality on which they are based. Nor are these states at the beck and call of an 'I' or 'Self' or whatnot at the back of them. For besides these mundane states, which are conditioned and impermanent and which appear at each moment owing to presence condition and disappear soon after, there is nothing else but the supramundane, unconditioned, eternal state of Nibbāna. As Nibbāna does not appear and disappear it is, therefore, a signless, infinite state of peace that does not belong to presence condition and has no connection, whatsoever, with the mundane states of that condition.

22 ABSENCE CONDITION (NATTHI PACCAYA)

Definition. The condition where a mental state, the conditioning state, which, by its cessation, relates by giving the opportunity for the next mental state, the conditioned state, to arise, is known as absence condition.
Analogy. This condition is like the flame which, by its dying out, gives the opportunity for darkness to arise.
Conditioning and Conditioned States. These are the same as proximity condition.
Presence and Absence Conditions are Opposites. In presence condition the conditioning states are still present when the conditioned states arise. But in absence condition the conditioning states are absent and belong to the past when the conditioned states arise. This shows that the two conditions are the opposite of each other.

23 DISAPPEARANCE CONDITION (VIGATA PACCAYA)

Definition. The condition where a mental state, the conditioning state, which, by its disappearance, relates by giving the opportunity for the next mental state, the conditioned state, to arise, is known as disappearance condition.

Analogy. This condition is like sunlight which, by its disappearance, gives the opportunity for darkness to set in.

Conditioning and Conditioned States. These are the same as proximity condition.

The Difference between Absence and Disappearance Conditions.[1] When the conditioning states which relate are absent because they have ceased after going through the nascent, static and cessant phases, they are those of absence condition. But when the conditioning states which relate have disappeared after ceasing, they are those of disappearance condition.

24 NON-DISAPPEARANCE CONDITION (AVIGATA PACCAYA)

Definition. The condition where a conditioning state, which has not disappeared but is still present, relates by supporting the other states, the conditioned states, which are also present at that moment, is known as non-disappearance condition.

Analogy. This condition is like the ocean in which the fish, turtles, etc. can live coolly and comfortably as long as it has not disappeared.

The Nine Kinds of Non-disappearance Condition. These are the same as presence condition.

Disappearance and Non-disappearance Conditions are Opposites. In disappearance condition the conditioning states have disappeared when the conditioned states arise. But in non-disappearance condition the conditioning states have not disappeared when the conditioned states arise. This shows that the two conditions are the opposite of each other.

1 Natthitā ca nirodhānantara-sutthatā. Vigatatā nirodhappattatā. Ayam etesaṃ viseso (Subcomy., p.175).

The Difference between Presence and Non-disappearance Conditions.[1] When the conditioning state which relates is an ultimate reality that is present at that moment and exhibiting its characteristic, it is that of presence condition. But when a conditioning state which relates is an ultimate reality that has not disappeared and ceased, it is that of non-disappearance condition.

Note. See P. Pfn., pp.611-22, for the explanations of the 24 conditions as given in the Comy.

1 Atthitāya sasabhāvatāya upakārakatā atthipaccayatā. Sabhāvāvigamanena nirodhassa appattiyā upakārakatā avigata-paccayatā ti paccayabhāva-viseso dhammāvisese pi veditabbo (Subcomy., p.175).

III EXPLANATION OF THE SINGLE ENUMERATIONS

Before going on to the explanation of the Analytical Exposition of the Conditions which forms Chapter II of C.R., explanations are given about conditioning forces and common conditions as these are to be dealt with there. For this purpose the conditioning and conditioned states of the single conditions and the enumerations obtained from them - known as Single Enumerations (suddha saṅkhyā) - taken according to the method of the Classification Chapter of the Investigation Chapter have to be known. They are given in the Single Enumerations chart (SEC for short).[1]

It needs to be emphasised again that one who is desirous of understanding Pṭh. should, first of all, acquire a thorough knowledge of the conditioning and conditioned states. For they are the fundamentals of Pṭh. just as the alphabet is for a language. And this Faultless Triplet Pṭh., the first Pṭh. section, deals with the conditioning and conditioned states of the conditions concerned with the Faultless Triplet. Similarly, the remaining 129,231 Pṭh. sections deal with the conditioning and conditioned states of the conditions concerned. Thus all the methods and explanations provided in this Guide must, of necessity, be concerned with these states. Therefore, the reader is requested to make a proper study of the conditioning and conditioned states given in the SEC.

1 The Single Enumerations are the numbers of answers for the conditions taken 'Singly' or 'By Ones'. Since these answers can be obtained only from the conditioning and conditioned states, the SEC gives these states. So this chart must be referred to for the conditioning and conditioned states of the condition concerned.

FAULTLESS TRIPLET - METHOD OF INVESTIGATION CHAPTER

1 CHART OF SINGLE ENUMERATIONS OF THE CONDITIONS* (SEC)

Conds.** Ser.No.	Kind	Conditioning States	Conditioned States	Enu.	Com.Conds. Comp.	Com.Conds. App.
1.	Ro	6 roots	71 rooted cons., 52 m.f. excluding delusion from 2 delusion-rooted cons.; rooted mind- and rooted rebirth kamma-produced matter	7		12***
2.	Ob	89 cons., 52 m.f., 28 matter, Nibbāna, (concept)	89 cons., 52 m.f.	9	1	
3.	Pd (a) Ob-pd	Predominant 18 produced matter; 84 cons. exclusive of 2 hate-rooted cons., 2 delusion-rooted cons. and bodily-pain cons. (i.e. 89-5 = 84); 47 m.f. exclusive of hate, envy, stinginess, worry and doubt (i.e. 52-5 = 47); Nibbāna	Predominating 8 greed-rooted cons., 8 great faultless cons., 4 great functional cons. assoc. with knowledge, 8 supramundane cons., 45 m.f. exclusive of hate, envy, stinginess, worry, doubt and 2 illimitables (i.e. 52-7 = 45)	7	3	
	(b) Ob-prn-pd	Predominant 18 present produced matter	Predominating 8 greed-rooted cons.	1	6	
	(c) Ba-ob-prn-pd	At the dying process, the predominant last heart-base arising at the nascent phase of the 17th thought-moment reckoned backwards from death-cons.	Predominating 5 thought-moments of greed-rooted dying impulsions	1	8	
	(d) Cn-pd	One of the predominant factors, namely: desire, cons., effort, investigating-wisdom	52 predominant impulsions, 51 m.f. exclusive of doubt; predominant mind-produced matter	7		13

* Compare with those in Intro. to C.R., facing p.lxiv.

** Abbreviations: Conds. = Conditions; Com. = Common; Ser. = Serial; Enu. = Enumeration; Comp. = Completely; App. = Appropriately.

*** 12 includes root condition. It is the same for the other conditions.

Conds.		Conditioning States	Conditioned States	Enu.	Com.Conds.
Ser.No.	Kind				Comp. App.
4.Px 5.Ct		Preceding 89 cons., 52 m.f. excluding Arahatta's death-cons.	Subsequent 89 cons., 52 m.f. including Arahatta's death-cons.	7	5
6.Cn		(a) 4 m.agg. during life and at the moment of conception	4 m.agg. (mutually); mind- and rebirth kamma-produced matter	9	4
		(b) 4 gr.pr. of mind-produced, rebirth kamma-produced, external, nutriment-produced, temperature-produced, non-percipient beings' kamma-produced and during life kamma-produced matter	4 gr.pr. (mutually) and 24 derived matter	9	4
		(c) 4 rebirth m.agg. and heart-base at the moment of conception in 5-agg. planes	4 rebirth m.agg. and heart-base (mutually)	9	4
7.Mu		(a) 4 m.agg. during life and at the moment of conception	4 m.agg. (mutually) and heart-base	3	5
		(b) 4 gr.pr.	4 gr.pr. (mutually)	3	5
		(c) 4 rebirth m.agg. and heart-base at the moment of conception in 5-agg. planes	4 rebirth m.agg. and heart-base (mutually)	3	5
8.Dp	(a) Ba-ob-prn-dp	At the dying process, the last heart-base arising at the nascent phase of the 17th thought-moment reckoned backwards from death-cons.	Mind-door advertence, 5 sensuous dying impulsions, 11 registering cons.	3	6
	(b) Cn-dp	Same as conascence condition		9	4
	(c) Ba-prn-dp	6 bases during life in 5-agg. planes	7 cons. elements excluding 4 immaterial resultants, 52 m.f.	3	5

Conds. Ser.No.	Kind	Conditioning States	Conditioned States	Enu.	Com.Conds. Comp.	App.
	(d) Mixed Cn-prn	21 fls cons., 12 fty cons., 52 m.f. which are taken separately as 1,3,2, aggregates + heart-base which had arisen together with the preceding determining or mind-door advertence, etc. in 5-agg. planes	21 fls cons., 12 fty cons., 52 m.f. (mutually)	2	3	
9.S.D.	(a) Ob-S.D.	Same as object-predominance condition		7	3	
	(b) Px-S.D.	Same as proximity condition		7	5	
	(c) Na S.D.	Natural strong 89 cons., 52 m.f., 28 matter and some concepts*	89 cons., 52 m.f.	9	1	
10.Prn	(a) Ob-prn	18 present produced matter	54 sensuous cons., 52 m.f., Divine-eye and Divine-ear superknowledges	3	4	
	(b) Ba-prn	Same as base-prenascence-dependence condition		3	5	
11.Pon		4 m.agg., i.e. subsequent first life-continuum, etc. excluding 4 immaterial resultants, during life in 5-agg. planes	Matter due to 1,2,3 or 4 causes (i.e. karma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-cons., etc. and reached the static phase	3	4	
12.Rp		47 preceding mundane impulsions excluding the last (impulsions)	Subsequent 51 impulsions excluding the first, and Fruition impulsions	3	6	

*Concepts are not considered in the enumeration.

Conds.		Conditioning States	Conditioned States	Enu.	Com. Conds.	
Ser.No.	Kind				Comp.	App.
13.Kam	(a) Cn-kam	Volition assoc. with 89 cons.	89 cons., 51 m.f. exclusive of volition; mind- and rebirth kamma-produced matter	7		10
	(b) Px-kam	Volition assoc. with 4 Path cons.	4 Fruition cons. after Paths	1	6	
	(c) S. asy. kam	Strong faultless and faulty volition	36 resultant cons., 38 m.f.	2	2	
	(d) S.& W. asy. kam.	(a) Weak asynchronous volition assoc. with great faultless and faulty cons.	23 sensuous resultant cons., 33 m.f.	2	1	
		(b) Both strong and weak faultless and faulty volition in 5-agg. planes	Kamma-produced matter			
14.Rs		(a) 4 resultant m.agg. during life and at the moment of conception	4 resultant m.agg. (mutually); mind- and rebirth kamma-produced matter	1	5	
		(b) 4 rebirth m.agg. at the moment of conception in 5-agg. planes	heart-base			
15.Nu	(a) Cn-nu.	Contact, volition and cons.	89 cons., 52 m.f.; mind- and rebirth kamma-produced matter	7		12
	(b) Phy-nu	Nutritive essence produced by 4 causes, namely: kamma, mind, temperature and nutriment	Matter produced by 4 causes which are (i) in the same group but excluding nutritive essence and (ii) in the different groups	1	3	
16.Fa	(a) Cn-fa	8 factors of mental faculty, namely: psychic life, cons., feeling, confidence, effort, mindfulness, one-pointedness and knowledge	89 cons., 52 m.f.; mind- and rebirth kamma-produced matter	7		14

Conds.		Conditioning States	Conditioned States	Enu.	Com. Conds.	
Ser.No.	Kind				Comp.	App.
	(b) Ba-prn-fa	5 sentient faculties which had arisen at the static phase of past life-continuum	Twice fivefold cons., 7 primary m.f.	1	6	
	(c) Phy life-fa	Physical life-faculty	All the 9 groups of kamma-produced matter excluding physical life from the same group	1	3	
17. Jha		5 jhāna factors, namely: applied thought, sustained thought, rapture, feeling and one-pointedness	79 cons. exclusive of twice fivefold cons., 52 m.f.; mind- and rebirth kamma-produced matter	7		11
18. Pa		9 path factors, namely: knowledge, applied thought, 3 abstinences, effort, mindfulness, one-pointedness and wrong view	71 rooted cons., 52 m.f., rooted mind- and rooted rebirth kamma-produced matter	7		13
19. Ass		4 m.agg. during life and at the moment of conception	4 m.agg. (mutually)	3	6	
20. Dss	(a) Ba-ob-prn-dss	Same as base-object-prenascence-dependence condition		3	6	
	(b) Cn-dss	(i) 75 cons. exclusive of 4 immaterial resultant cons. twice fivefold cons. and Arahatta's death cons. (i.e. 89-14 = 75), 52 m.f. which are 4 m.agg. during life and at the moment of conception in 5-agg. planes	Mind- and rebirth kamma-produced matter	3	5	
		(ii) 4 rebirth m.agg. and heart-base at the moment of conception in 5-agg. planes	4 rebirth m.agg. and heart-base in 5-agg. planes (mutually)			

Conds.		Conditioning States	Conditioned States	Enu.	Com. Conds.	
Ser. No.	Kind				Comp.	App.
	(c) Ba-prn-dss	Same as base-prenascence-dependence condition		3	5	
	(d) Pon-dss	Same as postnascence condition		3	4	
21. Ps	(a) Ob-prn-ps	Same as object-prenascence condition		3	4	
	(b) Cn-ps	Same as conascence condition		9	4	
	(c) Ba-prn-ps	Same as base-prenascence condition		3	5	
	(d) Pon-ps	Same as postnascence condition		3	4	
	(e) Phy-nu-ps	Same as physical nutriment condition		1	3	
	(f) Phy life-fa-ps	Same as physical life-faculty condition		1	3	
	(g) Mixed Cn-prn-ps	Same as mixed conascence-prenascence-dependence condition		2	3	
	(h) Mixed Pon-nu-ps	21 faultless cons., 12 faulty cons., 52 m.f. which are aggregates taken separately as 1, 3, 2 and all 4 + nutriment present in matter which had arisen together with the preceding determining cons. or mind-door advertence, etc. and reached the static phase in 5-agg. planes	Matter due to 3 or 4 causes which had arisen together with the preceding determining cons. or mind-door advertence, etc. and reached the static phase at the same time together	2	2	

Conds.		Conditioning States	Conditioned States	Enu.	Com. Conds.	
Ser.No.	Kind				Comp.	App.
	(i) Mixed Pon-fa-ps	... + physical life ... as above	Matter due to kamma which ... (as above)	2	2	
22.Ab 23.Dsp		Same as proximity condition		7	5	
24.N.D.		Same as presence condition		13		19*

*Exclusive of proximity, contiguity, repetition, absence and disappearance conditions.

1 ROOT CONDITION
(hetu-paccayo)

How to Read the SEC. The 6 roots are related to 71 rooted consciousnesses, 52 mental factors excluding delusion from the 2 delusion-rooted consciousnesses; rooted mind- and rooted rebirth kamma-produced matter by root condition; enumeration 7; common conditions 12 completely and appropriately. This is the way to read the rest of the chart. (When the figure for common conditions is given under 'completely', 'appropriately' does not apply.)

EXPLANATION

Conditioning States (paccaya-dhammā). These are the 6 roots: greed, hate, delusion, non-greed, non-hate, non-delusion.

Conditioned States (paccayuppanna-dhammā). Root condition belongs to the conascence group of conditions as shown in chart II(A) on Grouped Conditions in the Intr. to C.R., p.liii.[1] It was already mentioned in the Brief Explanations of the Conditions given above (where the definition of conascence condition was dealt with) that, in this condition, the conditioning states must be related to the mental and material states, the conditioned states, that arise together with them. Therefore, for root condition also (which is of the conascence group) the 6 roots, the conditioning states, must be related to the mental and material states, the conditioned states, that arise together with them.

Conditioned Mental States. The mental states which arise together with the 6 roots are the conditioned mental states. These are 71 rooted consciousnesses and 52 mental factors excluding delusion from the 2 delusion-rooted consciousnesses. Delusion from each of the 2 delusion-rooted consciousnesses is excluded because it is not associated with another root and, being the only root present, it can only be a conditioning state but never a conditioned state in these cases. But this does not reduce the number of mental factors from 52 to 51. The reason is that delusion is a conditioned state in the other cases. For when greed (of greed-rooted consciousnesses which has 2 roots, greed and delusion) or hate (of hate-rooted consciousnesses which has 2 roots, hate and delusion) is a conditioning

1 See chart to know the group to which a condition belongs.

state, delusion is a conditioned state. As for the remaining 18 (89 - 71) rootless consciousnesses, they have no roots and, therefore, they can never be conditioned states of root condition.

Conditioned Material States. They are also known as conascent matter (sahajāta-rūpa). These are rebirth kamma-produced matter at the moment of conception and mind-produced matter during life. The nascent phase of rebirth consciousness is known as the 'moment of conception' and the matter produced at that moment is known as rebirth kamma-produced matter. The period from the static phase of rebirth-consciousness to death-consciousness is known as 'during life' and the matter produced by each consciousness during this period is known as mind-produced matter. Here they are said to be rooted mind- and rooted rebirth kamma-produced matter because they arise together with rooted mentality.

The detailed classification of the conditioning and conditioned states is given in the explanation of the Analytical Exposition of the Conditions which follows.

Enumeration (saṅkhyā) 7. This is the number of answers that can be given for the set of 49 questions with root condition (see Intr. to C.R., pp.xlix-li).

What the 7 answers are. These are obtained from the conditioning and conditioned states of root condition.

Conditioning States. The 6 roots, which are the conditioning states, are classified under three heads: faultless, faulty and indeterminate. Non-greed, non-hate and non-delusion are the 3 faultless roots; greed, hate and delusion are the 3 faulty roots; non-greed, non-hate and non-delusion are the 3 indeterminate (resultant and functional) roots. So the conditioning states can be faultless, faulty or indeterminate.

Relations with the Conditioned States. The possible relations are:

(i) When the 3 faultless roots are related to 21 faultless consciousnesses and 38 mental factors (the faultless conditioned states) which arise together with them, it is said that faultless state is related to faultless state, i.e. fls-fls. This is one answer.

(ii) When the 3 faultless roots are related to mind-produced matter (the indeterminate conditioned state) which arises together with them, it is said that faultless state is related to indeterminate state, i.e. fls-ind. This is another answer. From what has been explained above about this matter, it will be noted that this relation occurs during life.

(iii) When the 3 faultless roots are related to 21 faultless consciousnesses and 38 mental factors (the

faultless conditioned states) and mind-produced matter (the indeterminate conditioned state) that arise together with them, it is said that faultless state is related to faultless (state) and indeterminate state, i.e. fls-fls, ind. This is another answer. So, with the faultless roots as the conditioning states there are three answers.

Occurrence of the Above Relations in the Planes. Of the 3 relations with the faultless given above, (i) has faultless states as conditioned states and so, the relation being between mental states, it occurs in 30 out of 31 planes. The remaining plane, the non-percipient plane, where only matter arises, is excluded; (ii) and (iii) have matter as conditioned states and so they occur in the 26 five-aggregate planes. The 4 immaterial planes are excluded because matter does not arise in them and the non-percipient plane is excluded because only matter arises in that plane. It will be seen, therefore, that root condition does not occur in the non-percipient plane. The occurrence of the 24 conditions in the different planes, as given in the Comy., is shown later by charts; (iv) - (vi) When the 3 faulty roots are the conditioning states, they are related like the faultless roots, i.e. (iv) fty-fty, (v) fty-ind, (vi) fty-fty, ind. So, with the faulty roots as conditioning states there are three answers also. The faulty conditioned states are 12 faulty consciousnesses and 27 mental factors excluding delusion from the 2 delusion-rooted consciousnesses. The reason for excluding this delusion was given above; (vii) The 3 indeterminate roots, non-greed, non-hate and non-delusion are the conditioning states both during life and at the moment of conception. When, during life, the 3 resultant and 3 functional roots are related to (1) 21 rooted resultant consciousnesses, 17 rooted functional consciousnesses and 38 mental factors or (2) rooted mind-produced matter or (3) both (1) the mentality and (2) the materiality together - as in the cases of the faultless and faulty - all of them are indeterminate conditioned states. Thus indeterminate state is related to indeterminate state, i.e. ind-ind. Here there is only one relation and not three as with the faultless and faulty roots.

Also, at the moment of conception, the 3 rebirth (resultant) roots are related to (1) 17 rooted rebirth (resultant) consciousnesses and 35 mental factors, (2) rooted rebirth kamma-produced matter and (3) both (1) the mentality and (2) the materiality together. All of them are indeterminate conditioned states. Thus indeterminate state is related to indeterminate state. So here also there is only one relation, ind-ind. Therefore, with the indeterminate roots as conditioning states there is only one answer.

When the separate relations are determined from the appropriate conditioning and conditioned states of root condition, in the manner shown above, it is found that only 7 are possible. In other words, there are only 7 answers, i.e. the enumeration is 7. This method of determining the enumeration from the conditioning and conditioned states of root condition has to be applied, not only from those of the other conditions in this Faultless Triplet Pṭh. section, but also from those of the conditions in all the other 129,231 Pṭh. sections.

Common Conditions (sabhāga-paccaya) 12. The reason why root condition has 12 common conditions (as shown under the 'Common Conditions' column of the SEC and the Minor Conascence Group chart, chart II(C),[1] facing p.lxiv in the Intr. to C.R.) needs to be given. As mentioned before, root condition belongs to the conascence group of conditions. This group consists of 15 conditions divided under three heads: (1) Major conascence, of which there are 4: conascence, conascence-dependence, conascence-presence, conascence-non-disappearance; (2) Medium conascence, of which there are 4: mutuality, resultant, association, conascence-dissociation; (3) Minor conascence, of which there are 7: root, conascence-predominance, conascence-kamma, conascence-nutriment, conascence-faculty, jhāna, path. The conditions that are common with root condition will be found only in this group of 15 conditions and not in a different group such as the object group. For the conditions are grouped together according to certain features which are common to them and so one group is separate and distinct from the other. This may be compared to different beliefs held by persons and which have nothing in common.

For root condition (which is the particular condition under consideration) there are 12 conditions out of the 15 in the conascence group which are common. That is to say, all or parts of the conditioning and conditioned states of root condition are included in these 12 conditions. This is what is meant by saying that root condition has 12 common conditions. Of course, root condition is included in the 12. So it now remains to show that all or parts of the conditioning and conditioned states of root condition are included in the other 11 conditions, i.e. that root condition is common with the other 11 conditions.

(1) Root and Predominance Conditions. On examination of the conditioning and conditioned states of root and

1 See appropriate Group chart in the case of the other conditions.

predominance (conascence-predominance) conditions given in the SEC, it is found that non-delusion, one of the roots of root condition, and investigating-wisdom predominance of predominance condition, which are conditioning states, come under the same reality, knowledge. But whereas the former is associated with 47 three-rooted consciousnesses, the latter is associated with 34 three-rooted predominant impulsions. From this it will be seen that the conditioning and conditioned states of investigating-wisdom predominance are common to the two conditions. So investigating-wisdom is the common conditioning state and 34 three-rooted predominant impulsions, 37 mental factors exclusive of investigating-wisdom, and predominant mind-produced matter are the common conditioned states. Thus parts of the conditioning and conditioned states of root condition are included in those of predominance condition, i.e. root condition is common with predominance condition. The method of determining the commons of the conditions was given briefly in the Intr. to C.R., pp.li-liv. They will be dealt with in detail in the Explanation of the Investigation Chapter.

(2) Root and Conascence Conditions. Conascence condition has all the conditioning and conditioned states and, therefore, all those of root condition, which are included in them, are common, i.e. root condition is common with conascence condition.

(3) Root and Mutuality Conditions. All the mental states are both conditioning and conditioned states of mutuality condition and, therefore, those of root condition are the common mental states. But with regard to the material states in the conditioned states, mind-produced matter is not a conditioned state of mutuality condition and only heart-base, which is rebirth kamma-produced matter, is common to both the conditions. Thus the common conditioning states are the 6 roots and the common conditioned states are 71 rooted consciousnesses, 52 mental factors excluding delusion from the 2 delusion-rooted consciousnesses and heart-base. So all the conditioning states and part of the conditioned states of root condition are included in those of mutuality condition, i.e. root condition is common with mutuality condition.

(4)-(6) Root, Dependence, Presence and Non-disappearance Conditions. As in the case of conascence condition, dependence, presence and non-disappearance conditions have all the conditioning and conditioned states and, therefore, all the conditioning and conditioned states of root condition are included in those of each of these three conditions, i.e. root condition is common with dependence, presence and non-disappearance conditions.

(7) Root and Resultant Conditions. The common conditioning states are the 3 resultant roots and the common conditioned states are 21 rooted resultant consciousnesses, 38 mental factors, resultant rooted mind- and rooted rebirth kamma-produced matter. Thus parts of the conditioning and conditioned states of root condition are included in those of resultant condition, i.e. root condition is common with resultant condition.

(8)-(9) Root, Faculty and Path Conditions. Non-delusion, a root of root condition, knowledge of faculty (conascence-faculty) condition and knowledge of path condition, which are conditioning states, come under the same reality, knowledge. And each is associated with 47 three-rooted consciousnesses. So the common conditioning state is non-delusion and the common conditioned states are 47 three-rooted consciousnesses, 37 mental factors exclusive of non-delusion, rooted mind- and rooted rebirth kamma-produced matter. Thus parts of the conditioning and conditioned states of root condition are included in those of the 2 conditions, i.e. root condition is common with faculty and path conditions.

(10) Root and Association Conditions. Materiality is not included in association condition but all the mental states are both conditioning and conditioned states. So the 6 roots are the common conditioning states and all the mental states of root condition are the common conditioned states. Thus all the conditioning states and part of the conditioned states of root condition are included in those of association condition, i.e. root condition is common with association condition.

(11) Root and Dissociation Conditions. When mental states are conditioning states in dissociation (conascence-dissociation) condition, there are no mental states as conditioned states. In this case there are no mental states as common conditioned states. So the 6 roots are the common conditioning states and rooted mind- and rooted rebirth kamma-produced matter are the common conditioned states. Thus all the conditioning states and part of the conditioned states of root condition are included in those of dissociation condition, i.e. root condition is common with dissociation condition.

Root Condition is not Common with 3 Conditions. Volition of kamma (conascence-kamma) condition; contact, volition and consciousness of nutriment (conascence-nutriment) condition; 5 jhāna factors of jhāna condition are the mental states which are the conditioning states of these 3 remaining conditions of the conascence group. As the roots are not included as conditioning states, the roots of root condition cannot be common with them. Therefore,

root condition is not common with kamma, nutriment and jhāna conditions of the conascence group.

The above shows that root condition is common with itself and with the other 11 conditions, i.e. root condition has 12 common conditions. This method of determining the commons with root condition has been given in detail so that it can be applied to the other conditions which will be dealt with briefly.

Completely (paripuṇṇa)[1] and Appropriately (yathāraham). In the AEC[2] it is stated that 'The roots are related to the states which are associated with roots, and the matter produced thereby, by root condition.' From this it would appear that the relation applies only to root condition. But this is not so. For, as shown above, the roots are related to their associated states and matter, not only by root condition alone, but also by the other 11 conditions. And it will be noted that in the case of each of: (1) the 5 conditions: root, conascence, dependence, presence and non-disappearance, all the conditioning and conditioned states of root condition are included, i.e. the whole of root condition is included. Therefore, it is said that root condition occurs 'completely' in these 5 conditions; (2) the remaining 7 conditions: predominance, mutuality, resultant, faculty, path, association and dissociation, only parts of the conditioning and conditioned states of root condition or the whole of either of them are included but not all of them as in (1) above, i.e. the appropriate parts of root condition. Therefore, it is said that root condition occurs 'appropriately' in these 7 conditions. This can be seen from the Common under Root Condition, C.R., p.180, item 440, where the 5 conditions in which root condition occurs completely have the same enumeration 7 as root condition and the remaining 7 have less. So root condition (i.e. the conditioning and conditioned states of root condition) occurs completely and appropriately in the 12 common conditions.

Here the particular condition dealt with is root condition and so only the conditioning force of root condition present amongst those of the 12 common conditions in which it occurs completely and appropriately is taken into account. This goes to show that a particular conditioning

1 The translation of 'nissesa' in Akauk is 'simultaneously' as given in the charts facing p.lxiv in Intr. to C.R. But this is somewhat misleading because it will be found from the explanations given that the conditions in which root condition occurs appropriately also occur simultaneously.

2 AEC = Analytical Exposition of the Conditions.

force never acts alone but always in combination with those of the other conditions which are common with it. That is why the Investigation Chapter deals with the commons and combinations.

2 OBJECT CONDITION (ārammaṇa-paccayo)

Conditioning and Conditioned States. These are given in the SEC. They are different from those given in chart II(B) facing p.lxiv in Intr. to C.R. There the Investigation Chapter is considered, and since it deals only with ultimate realities, concept is not taken as conditioning state and the 21 consciousnesses: 15 fine-material, 3 infinity of space and 3 nothingness, which take concept as object, are excluded from the conditioned states. But in the AEC, where concept is dealt with, the above states are included.

Enumeration 9. The conditioning states which are faultless, faulty and indeterminate are selected just as in the case of the 6 roots, the conditioning states of root condition. Then the relations with the conditioned states are found. Since faultless state can take faultless state as object there is the relation, (i) fls-fls.[1] Also, faulty state can take faultless state as object, i.e. (ii) fls-fty. And indeterminate state can take faultless state as object, i.e. (iii) fls-ind. So there are 3 answers for the faultless section. Similarly, there are 3 relations each for the faulty and indeterminate sections, i.e. (iv) fty-fty, (v) fty-fls, (vi) fty-ind, (vii) ind-ind, (viii) ind-fls, (ix) ind-fty. So there is a total of 9 answers, i.e. enumeration 9.

Common Condition 1. The object group[2] consists of the following 8 conditions: (1) object, (2) object-predominance, (3) base-object-prenascence-dependence, (4) object-strong-dependence, (5) object-prenascence (6) base-object-prenascence-dissociation, (7) object-prenascence-presence, (8) object-prenascence-non-disappearance. When the conditioning and conditioned states of these

1 How faultless states, etc. can take faultless states, etc. as objects, as given later in the detailed chart on Object Condition, will be understood when the Classification Chapter of the Investigation Chapter is explained.

2 See Grouped Conditions chart II(A) on p.liii and chart II(B) facing p.lxiv of C.R.

conditions in the object group are examined, it will be found that object condition has the greatest number of them. Therefore, it is the leader of this group. So object condition is the only condition in that group which occurs completely. That is why it is said to have 1 common condition.[1] Thus when object condition is the particular condition under consideration, there is no other common condition in which it occurs completely and so there is no combination with it. The other two cases where the common condition is 1 are (1) natural strong-dependence condition which is the leader of the group of 2 conditions and (2) strong-and-weak asynchronous kamma which is the only condition in the group.

In object condition the objective states (ārammaṇa dhamma) are related to the subjective states (ārammaṇika dhamma), i.e. the relation is between subject and object. The objective states can be of the present, past or future. The classification of the 24 conditions according to period (kāla) is given later in the chart on Miscellaneous Decisions.

3 PREDOMINANCE CONDITION (adhipati-paccayo)

From the SEC it will be seen that there are four kinds: (a) object-predominance, (b) object-prenascence-predominance, (c) base-object-prenascence-predominance, (d) conascence-predominance.

3(a) OBJECT-PREDOMINANCE (ārammaṇādhipati)

This condition belongs to the object group. It is dealt with after conascence-predominance in the AEC.[2] But in the

1 Object condition is common with the other conditions of the object group but it occurs appropriately in them. But this is not considered here because the particular condition dealt with is object condition, i.e. all the conditioning and conditioned states of object condition, and no other condition in the group has all of them. In the case of root condition, however, it does not have all the conditioning and conditioned states of the conascence group and, therefore, those conditions in the group with which it is common and in which it occurs both completely and appropriately have to be taken.

2 See p.94, fn.2.

Investigation Chapter this order is reversed and, since the method of this Chapter is being considered here, the latter order is taken. This is in accordance with the sequence in the 'Selection of the Conditions for Negative' chart, Intr. to C.R., p.lviii. But this reason for the difference in the sequence is not mentioned either in the Comy. or Subcomy.

Enumeration 7. From the detailed chart on object-predominance given later, it can be found that there are 7 answers, i.e. enumeration 7. Unlike object condition with enumeration 9, the 2 answers, (i) fty-fls and (ii) fty-ind, are not possible. For (i) the faulty states cannot be related to faultless states in this condition, since one cannot esteem and review with faultlessness the faulty acts that one has done, and (ii) faulty states cannot be related to indeterminate states since no indeterminate state esteems and reviews faulty states. The indeterminate states, which are the conditioned states of this condition, are the 4 great functional consciousnesses associated with knowledge which esteem and review Arahatta Path, Arahatta Fruition or Nibbāna, and the 4 Fruitions (of the 8 supramundane consciousnesses) take Nibbāna as estimable object.

Common Conditions 3. As pointed out above, object condition is the leader of the object group because it has the greatest number of conditioning and conditioned states of the conditions in that group. Therefore, the conditioning and conditioned states of the other 7 conditions in the group are included in those of object condition. Since object-predominance, which is considered here, is one of the conditions in this group, all its conditioning and conditioned states are included in those of object condition, i.e. it is common with and occurs completely in object condition. Also, object-predominance and object-strong-dependence of the group have the same conditioning and conditioned states[1] and so the former is common with and occurs completely in the latter. Thus object-predominance, which is a kind of predominance condition, occurs completely in the 3 common conditions: object, predominance and strong-dependence. And it is based on this fact that the combination 'Combination of object, predominance and strong-dependence (there are) 7 (answers)' is given in C.R., p.182, item 445.1.

1 See object group, chart II(B), facing p.lxiv in C.R. The appropriate charts to be referred to in C.R. will be known by now.

3(b) OBJECT-PRENASCENCE-PREDOMINANCE (ārammaṇa-purejātādhipati)

This is not expounded as a separate kind of predominance condition. It is included in the object group[1] so as to be able to determine the common 'With predominance condition and prenascence 1' and the combination 'Of predominance, object, strong-dependence, prenascence, presence and non-disappearance 1' in C.R., p.183, items 446 and 448.5.

Conditioning and Conditioned States. When a comparison is made of the conditioning and conditioned states of object-prenascence-predominance and object-predominance conditions given in the SEC, it will be found that both have predominant 18 present produced matter as the conditioning states and predominating 8 greed-rooted consciousnesses as the conditioned states. The other conditioned states of object-predominance: predominating 8 great faultless consciousnesses and the 4 great functional consciousnesses associated with knowledge, are not included in object-prenascence-predominance. What is the reason for this?

Answer. This is not given in the Comy. But it is obvious from C.R., p.148, item 416(x) which shows that only greed-rooted consciousnesses (lust and wrong views) arise when matter is taken as estimable object, i.e. ind-fty. And in the relations, ind-ind and ind-fls, given on the same page for object-predominance, it is not stated that great functional (indeterminate) or great faultless consciousnesses arise with matter taken as estimable object. So these 2 relations are not possible. Moreover, in the common and combination quoted above, the answer is 1 and not 3. Therefore, when one takes the visible object (matter) of the Buddha as estimable object, faultless consciousness does not arise but a greed-rooted one. For example, in the Dh. Comy., vol.III, p.53, it is stated:

> When the season of the rains had passed and the Terminal Festival had been celebrated, the Teacher informed Sakka, 'Great King, it is my intention to return to the path of men.' Thereupon Sakka created three ladders, one of gold, one of jewels and one of silver. The feet of these ladders rested against the gate of the city Saṅkassa, and their tops against the summit of Mount Sineru. On the right side was the ladder of gold for the deities (devas), on the left side the ladder of silver for Mahā Brahmā and his train, and in the middle the ladder of jewels for the Tathāgata. On the

1 See chart II(B), facing p.lxiv in C.R.

occasion of the Descent of the Gods (devas), the Teacher, standing on the summit of Mount Sineru, performed the 'Twin-miracle' and looked up. There was a clear view of the nine worlds of Brahmā. As he looked down he had a clear view as far as the Avīci Hell. Then he looked forth to the 4 cardinal points and to the 4 intermediate points, and there was a clear view of countless thousands of worlds. Gods (devas) looked upon men, and men looked upon Gods (devas); in all that assembly, thirty-six leagues in circuit, not one looked upon the glory of the Buddha that day but desired for himself the estate of a Buddha.

Here desire, which is greed, arises when the glory of the Buddha which is visible object is taken as estimable object. Thus only greed-consciousness arises when matter is taken as estimable object.

Enumeration 1. There is only one relation, as explained above, between produced matter (indeterminate) and greed-rooted consciousness (faulty), i.e. ind-fty. So there is only one answer, i.e. enumeration 1.

Common Conditions 6. Object-prenascence-predominance belongs to the object group and is part of object-prenascence condition and also of object-prenascence-presence and object-prenascence-non-disappearance, which are all the same. So it is common with 4 conditions: object, prenascence, presence and non-disappearance. It is also part of object-predominance and, therefore, of object-strong-dependence as they are the same. So it is also common with predominance and strong-dependence conditions. Thus object-prenascence-predominance condition occurs completely in 6 common conditions.

3(c) BASE-OBJECT-PRENASCENCE-PREDOMINANCE (vatthārammaṇa-purejātādhipati)

This is not expounded as a separate kind of predominance condition. It is included in the object group so as to be able to determine the common 'With dependence condition and strong-dependence 1' (C.R., p.188, item 461) and the combination 'Of dependence, object, predominance, strong-dependence, prenascence, dissociation, presence and non-disappearance 1' (C.R., p.189, item 463.9). For this condition is common with object-strong-dependence and base-object-prenascence-dependence conditions.

Enumeration 1. Here heart-base, the conditioning state, is related to 5 greed-rooted consciousnesses, the conditioned states, i.e. ind-fty. So there is only one answer, i.e. enumeration 1.

Common Conditions 8. This condition is part of object-prenascence-predominance condition which, as shown above, has 6 common conditions. And since 'base' is included, it is also part of base-object-prenascence-dependence and of base-object-prenascence-dissociation as both of them are the same, i.e. the conditioning and conditioned states are the same. Therefore, it is also common with dependence and dissociation conditions. Thus base-object-prenascence-predominance condition occurs completely in the 8 common conditions.

3(d) CONASCENCE-PREDOMINANCE (sahajātādhipati)

Conditioning States. The 4 predominant conditioning states were dealt with in the Brief Explanations of the Conditions. They occur during life only and so there are no answers for 'at the moment of conception'. It was already learnt that out of the total of 55 impulsions that were listed, 52 are predominant impulsions. The remaining 3, 2 delusion-rooted consciousnesses and Arahatta's smile-consciousness, do not perform the function of predominance as they do not require preliminary preparations. In the case of the former there are wavering and restlessness, and of the latter great deeds are not involved with it. Predominant desire and predominant effort are each associated with 52 predominant impulsions; predominant consciousnesses are the 52 predominant impulsions; predominant investigating-wisdom is associated with 34 three-rooted predominant impulsions.

Conditioned States. In accordance with the nature of conascence - since this condition belongs to the conascence group - the 52 predominant impulsions and 51 mental factors exclusive of doubt (because delusion-rooted consciousnesses are excluded) which arise together with the 4 predominant conditioning states are the conditioned mental states. As regards the material states, predominant mind-produced matter which arises together with the predominant impulsions is the conditioned state. Rebirth kamma-produced matter is not included because, as stated above, the conditioning states do not occur at the moment of conception and it is only then that this matter arises.

Enumeration 7. Apply the method given with root condition to determine that there are 7 answers.

Common Conditions 13. Like root condition, conascence-predominance is a Minor conascence condition and so it is

common completely[1] with the 4 Major and appropriately with the 4 Medium conascence conditions. Next, the commons with the Minor conascence conditions have to be found. Predominating investigating-wisdom is common with non-delusion of root condition; predominant consciousness is common with consciousness of nutriment (conascence-nutriment) condition; predominant consciousness, effort and investigating-wisdom are common with consciousness, effort and knowledge respectively of faculty (conascence-faculty) condition; predominant effort and investigating-wisdom are common with effort and knowledge respectively of path condition. Thus it is common appropriately with the 4 Minor conascence conditions: root, nutriment, faculty and path. Thus conascence-predominance condition occurs in 13 common conditions, completely in 5 conditions: predominance and 4 Major conascence, and appropriately in 8 conditions: 4 Medium and 4 Minor conascence.

Predominance Condition: Total Enumeration 10. When the different answers of all the kinds of predominance condition are totalled it will be found that these are 7 of object-predominance and 3 (fls-fls, ind and fty-fty, ind) of conascence-predominance. So the total enumeration is 10. . .

4, 5, 22, 23 PROXIMITY, CONTIGUITY, ABSENCE, DISAPPEARANCE CONDITIONS
(anantara-, samanantara-, natthi-, vigata-paccayā)

Sufficient explanations about these conditions were given in the Brief Explanations of the Conditions and so only the enumerations and common conditions will be dealt with.

Enumeration 7. The conditioning and conditioned states are the 89 consciousnesses that are faultless, faulty and

1 The 4 Major conascence conditions: (i) conascence, (ii) conascence-dependence of dependence condition, (iii) conascence-presence of presence condition and (iv) conascence-non-disappearance of non-disappearance condition, contain all the conditioning and conditioned states of the conditions in the conascence group. Therefore, those of all the other conditions in the group are common with and occur completely in them. In the case of the 4 Medium conascence conditions, the other conditions of the group are also common with but occur completely or appropriately depending on their conditioning and conditioned states.

indeterminate. As a faultless impulsion arises immediately after the ceasing of the preceding faultless impulsion there is the relation (i) fls-fls. But a faulty impulsion cannot arise after a faultless impulsion and so the relation, fls-fty, is not possible. For in a mental process where 7 sensuous impulsions generally occur, if the first impulsion is faultless, the second and the rest are the same faultless ones. Thus no faulty impulsion can occur here. Besides, the faultless or faulty state performs not only the function of impulsion but also that of kamma and two opposite kinds of kamma cannot take place in one mental process. Then, after the last faultless impulsion, either registering consciousness, life-continuum or Fruition consciousness, which are indeterminate states, arises as fully expounded in the Classification Chapter of the Investigation Chapter. Therefore, there is the relation (ii) fls-ind.

Similarly, for the faulty impulsions, there are 2 relations: (iii) fty-fty, (iv) fty-ind. As for the indeterminate states, there are 3 relations: (v) ind-ind, (vi) ind-fls, (vii) ind-fty, because an indeterminate state is followed by an indeterminate, faultless or faulty state in a mental process. Thus the enumeration is 7. There cannot be more than 7 answers for each of these conditions in the Faultless Triplet.

Common Conditions 5. Out of the 7 conditions of the proximity-strong-dependence group of conditions (see the appropriate chart in C.R.), 5 of them (proximity, contiguity, proximity-strong-dependence, absence and disappearance, known as the proximity group) have the same conditioning and conditioned states. So each one of them occurs completely in these 5 common conditions.

6 CONASCENCE CONDITION (sahajāta-paccayo)

Enumeration 9. It will be seen from the SEC that the conditioning and conditioned states of conascence condition are divided under three heads: (a), (b), (c).

(a) Conditioning States. These are given as 4 mental aggregates. They are 89 consciousnesses and 52 mental factors. For the 89 consciousnesses come under the consciousness aggregate, and of the 52 mental factors, feeling mental factor comes under the feeling aggregate, perception mental factor under perception aggregate and the remaining 50 mental factors under mental formation aggregate. Again, the 4 mental aggregates are differentiated as (i) 4 faultless mental aggregates (21

faultless consciousnesses and 38 mental factors), (ii) 4 faulty mental aggregates (12 faulty consciousnesses and 27 mental factors) and (iii) 4 indeterminate mental aggregates (36 resultant consciousnesses, 20 functional consciousnesses and 38 mental factors).

Conditioned States. These are the same 4 mental aggregates, mind-produced matter during life and rebirth kamma-produced matter at the moment of conception.

It was pointed out that when 1, 2 and 3 of the 4 mental aggregates are taken as the conditioning states, the remaining 3, 2 and 1 respectively are the conditioned states. If the mental aggregates taken as the conditioning states are faultless, the mental aggregates as the conditioned states are also faultless. For the consciousness and mental factors, the mental aggregates, arise together according to the characteristics of conascence and association. So there is the relation (i) fls-fls. This relation between mental aggregates is not possible in the non-percipient plane.

Mutually Related. When the 4 mental aggregates are related to one another in turns, as 1 to 3, 3 to 1, 2 to 2, as shown above, they are said to be mutually related.

Further, when a faultless consciousness arises in the five-aggregate-planes, it does not arise alone but always together with mind-produced matter as was shown in root condition. So 1, 2, 3 and 4 mental aggregates are respectively related to mind-produced matter. So there is the relation (ii) fls-ind. And when the 2 relations above are taken together, faultless mental aggregates are related to faultless mental aggregates and mind-produced matter and there is relation (iii) fls-fls, ind and fty-fty, ind. Thus there are 3 answers for the faultless mental aggregates.

Similarly, there are 3 answers for the 4 faulty mental aggregates: (iv) fty-fty, (v) fty-ind, (vi) fty-fty, ind.

With regard to the 4 indeterminate mental aggregates and mind-produced matter that arise during life, the relations between them are similar to those for the faultless and faulty mental aggregates. In addition, the 4 rebirth (resultant indeterminate) mental aggregates at the moment of conception are related to the same 4 mental aggregates and rebirth kamma-produced matter that arises together with them. Since the states are all indeterminate states, there is only one relation (vii) ind-ind. So for (a) the enumeration is 7 just as in the case of root condition.

(b) Conditioning and Conditioned States. These are materiality (indeterminate) and there is only one relation, ind-ind. (The 4 great primaries are mutually related.)

(c) Conditioning and Conditioned States. These are

indeterminate states. For the 4 rebirth (resultant indeterminate) mental aggregates in the five-aggregate planes and heart-base are mutually related, i.e. when the former are the conditioning states, the latter is the conditioned state and vice versa. So there is only one relation, ind-ind. This relation does not apply to beings (i) in the non-percipient plane where there is no mentality and (ii) in the immaterial plane where there is no materiality and, therefore, no heart-base. It only applies to beings at the moment of conception in the five-aggregate planes where consciousness has to arise dependent on a base. So when a being is born into a new existence in this plane, rebirth consciousness has to depend on a base for its arising. Since no previous base existed before then, it has to depend on the lone heart-base that arises together with it. So far, the total of the different relations for (a), (b) and (c), which were taken separately, is 7.

But there are other relations when (a) and (b) are taken together. For when the 4 faultless mental aggregates that arise during life of (a) and the 4 great primaries of mind-produced matter of (b) are taken as the conditioning states, mind-produced matter is the conditioned state. Here faultless aggregates and great primaries (indeterminate) are related to mind-produced matter and so there is the relation (viii) fls, ind-ind. For example, when a faultless consciousness, which performs the function of impulsion, arises as the first impulsion in the five-aggregate planes, the matter produced by this consciousness, mind-produced matter, also arises together with it. Then this first faultless impulsion and the great primaries of mind-produced matter as the conditioning states are related to the remaining mind-produced matter as the conditioned states. This also holds true for the 4 faulty mental aggregates and so there is another relation (ix) fty, ind-ind.

Question. But does this apply to the indeterminate mental aggregates as well? Are (i) the 4 resultant or functional mental aggregates that arise during life and the great primaries of mind-produced matter related to the remaining mind-produced matter and (ii) the 4 rebirth (resultant indeterminate) mental aggregates that arise at the moment of conception and the great primaries of rebirth kamma-produced matter related to the remaining rebirth kamma-produced matter?

Answer. Yes, it does apply to them and they are so related. But there is no need to specify these relations as they come under ind-ind which was already obtained above. It is not a separate answer to the rest of the 49

questions between the sections and sub-sections of the Faultless Triplet. But where it is so, as in the Resultant Triplet, C.R., p.408, item 99(x) and others, the relations are given.

Conascence Condition: Total Enumeration 9. When the different answers are totalled as above, there are nine of them, i.e. enumeration 9.

Common Conditions 4. The 4 Major conascence conditions: conascence, conascence-dependence of dependence condition, conascence-presence of presence condition and conascence-non-disappearance of non-disappearance condition, have the same conditioning and conditioned states. Thus conascence condition occurs completely in the 4 common conditions: conascence, dependence, presence and non-disappearance. This fact is useful when dealing with the combinations of conditions.

As pointed out in the case of object condition, conascence condition, which is the particular condition under consideration here, contains all the conditioning and conditioned states of the conascence group and, therefore, only those conditions in the group that contain all those states are taken into account, i.e. the 4 common conditions above. Of course, conascence condition also occurs appropriately in the remaining 11 conditions of the conascence group.

7 MUTUALITY CONDITION
(aññamañña-paccayo)

Enumeration 3. Here, too, as in conascence condition, the conditioning and conditioned states are divided under three heads. It will be observed that the difference between these two conditions is that the conditioned material states in mutuality are the great primaries and heart-base only. In (a) where the mental aggregates are mutually related to one another, there are 3 relations: (i) fls-fls, (ii) fty-fty, (iii) ind-ind. As for heart-base, the conditioned state, rebirth resultant mental aggregates at the moment of conception are the conditioning states related to it. This is also ind-ind. In (b) and (c) the conditioning and conditioned states are all indeterminate and so the relations are also ind-ind. Thus the enumeration is 3.

Common Conditions 5. Next to the 4 Major conascence conditions, mutuality condition has the greatest number of conditioning and conditioned states of the conditions in the conascence group. So this particular condition occurs completely in 5 common conditions: conascence, mutuality, dependence, presence and non-disappearance.

8 DEPENDENCE CONDITION (nissaya-paccayo)

There are four kinds: (a) base-object-prenascence-dependence, (b) conascence-dependence, (c) base-prenascence-dependence, (d) mixed conascence-prenascence.

8(a) BASE-OBJECT-PRENASCENCE-DEPENDENCE (vatthārammaṇa-purejāta-nissaya)

Enumeration 3. This condition is not expounded as a separate condition but is derived, as shown earlier, from the common of object and dependence conditions (see base-object-prenascence-predominance). In the relations here, heart-base (indeterminate) is always the conditioning state. When the conditioned states are mind-door advertence, 5 functional dying impulsions or 11 registering consciousnesses, which are all indeterminate, the relations are ind-ind. But when the conditioned states are 5 faultless or faulty dying impulsions, the relations are ind-fls and ind-fty. Thus the enumeration is 3.
Common Conditions 6. This condition belongs to the object group and so it is common with object condition. As it is a part of object-prenascence which is the same as object-prenascence-presence and object-prenascence-non-disappearance, it is common with prenascence, presence and non-disappearance conditions. Moreover, it is the same as base-object-prenascence-dissociation and so it is common with dissociation condition. So base-object-prenascence-dependence condition, which is a kind of dependence condition, occurs completely in the 6 common conditions: object, dependence, prenascence, dissociation, presence and non-disappearance.

8(b) CONASCENCE-DEPENDENCE (sahajāta-nissaya)

This is exactly the same as conascence condition.

8(c) BASE-PRENASCENCE-DEPENDENCE (vatthupurejāta-nissaya)

Enumeration 3. The conditioning states are the 6 bases which are all indeterminate states. The 4 immaterial resultant consciousnesses, which perform the functions of rebirth, life-continuum and death in the immaterial plane,

are excluded from the conditioned states as they do not depend on a material base for their arising. For in the immaterial plane there is no matter. Therefore, the conditioned states are the 7 consciousness elements exclusive of the 4 immaterial resultants, i.e. 85 consciousnesses and 52 mental factors. They are faultless, faulty and indeterminate states. So the relations are (i) ind-ind, (ii) ind-fls, (iii) ind-fty. Thus the enumeration is 3.
Common Conditions 5. Of the 6 conditions of the base-prenascence group (see the appropriate chart in C.R.), base-prenascence of prenascence condition, base-prenascence-dependence of dependence condition, base-prenascence-dissociation of dissociation condition, base-prenascence-presence of presence condition and base-prenascence-non-disappearance of non-disappearance condition have the same conditioning and conditioned states. So base-prenascence-dependence condition occurs completely in the 5 common conditions: dependence, prenascence, dissociation, presence and non-disappearance.

8(d) MIXED CONASCENCE-PRENASCENCE (sahajāta-purejātamissaka)

Here the two kinds of dependence condition (b) and (c) above, i.e. conascence-dependence and base-prenascence-dependence conditions, are taken together.
Enumeration 2. From the SEC it will be seen that the conditioning states are 21 faultless consciousnesses, 12 faulty consciousnesses, 52 mental factors and heart-base, and the conditioned states are the same mental states (heart-base is not included). The mixed condition can be illustrated in the case of a mental process. Suppose a mind-door process takes place with a great faultless impulsion. The sequence of the thought-moments is as follows: vibrating life-continuum, arresting life-continuum, mind-door advertence, 7 great faultless impulsions of the same kind and 2 registering consciousnesses. The first great impulsion (as with each of the rest) consists of 1 great faultless consciousness and 38 mental factors, i.e. 4 faultless mental aggregates. At the moment when this first impulsion arises: (a) 1 of the aggregates is related to the other 3, 3 of them to the remaining 1 and 2 of them to the other 2. This is conascence or conascence-dependence condition which are the same; (b) the aggregates, the conditioned states, arise depending on the heart-base which had already arisen together with the preceding mind-door advertence. This is base-prenascence-dependence condition. By taking

these two conditions together it is said to be mixed conascence-prenascence. In this case the conditioning states are faultless, indeterminate and the conditioned states are faultless, i.e. the relation is fls, ind-fls. This applies to each of the 21 faultless consciousnesses. With the 12 faulty consciousnesses the relation is fty, ind-fty. Thus the enumeration is 2.

Common Conditions 3. In this Faultless Triplet, there are 3 conditions in the mixed conascence-prenascence group: mixed conascence-prenascence of this dependence condition, mixed conascence-prenascence-presence of presence condition and mixed conascence-prenascence-non-disappearance of non-disappearance condition, and they have the same conditioning and conditioned states as can be seen from chart II(H) in C.R. So mixed conascence-prenascence condition occurs completely in the 3 common conditions: dependence, presence and non-disappearance.

Dependence Condition: Total Enumeration 13. The different kinds of answers for the four kinds of dependence condition are totalled: (a) base-object-prenascence-dependence has 3 answers and with the 8 of (b) conascence-dependence which are different there are 11 answers; (c) base-prenascence-dependence has the same 3 answers as (a) above and there is no addition; (d) mixed conascence-prenascence has 2 other answers. So the total enumeration is 13.

9 STRONG-DEPENDENCE CONDITION (upanissaya-paccayo)

There are three kinds: (a) object-strong-dependence, (b) proximity-strong-dependence, (c) natural strong-dependence. (a) and (b) are respectively the same as object-predominance and proximity conditions, as shown in the SEC, and which were dealt with already.

9(c) NATURAL STRONG-DEPENDENCE (pakatūpanissaya)

Enumeration 9. As both the conditioning and conditioned states are faultless, faulty and indeterminate, like object condition, the enumeration is 9.

Common Condition 1. Like object condition, it is the only condition which has the maximum number of conditioning and conditioned states in the group and, therefore, it has 1 common condition.

Strong-dependence: Total Enumeration 9. The different

kinds of answers for the three kinds of strong-dependence condition are those of natural strong-dependence because those of the other two conditions are included in it. Thus the total enumeration is 9.

10 PRENASCENCE CONDITION (purejāta-paccayo)

There are two kinds: (a) object-prenasence, (b) base-prenascence.

10(a) OBJECT-PRENASCENCE (ārammaṇa-purejāta)

Enumeration 3. The conditioning states, 18 present produced matter, are indeterminate. As for the conditioned states, 23 sensuous resultant consciousnesses, 11 sensuous functional consciousnesses, functional Divine-eye and Divine-ear are indeterminate; 8 great faultless consciousnesses, faultless Divine-eye and Divine-ear are faultless; 12 faulty consciousnesses are faulty. So the relations are (i) ind-ind, (ii) ind-fls, (iii) ind-fty. Thus the enumeration is 3.

Common Conditions 4. It belongs to the object group of conditions and it is common with object condition. And since it is the same as object-prenascence-presence and object-prenascence-non-disappearance (because they have the same conditioning and conditioned states), it is common with presence and non-disappearance conditions. Therefore, object-prenascence condition occurs completely in the 4 common conditions: object, prenascence, presence and non-disappearance.

10(b) BASE-PRENASCENCE (vatthu-purejāta)

From the SEC it is seen that this condition is the same as base-prenascence-dependence condition already dealt with.

Prenascence: Total Enumeration 3. Since the two kinds of prenascence condition have the same three answers, the total enumeration is also 3.

11 POSTNASCENCE CONDITION
(pacchājāta-paccayo)

Enumeration 3. The conditioning states, the 4 mental aggregates exclusive of the 4 immaterial resultants, are 85 consciousnesses and 52 mental factors. They are faultless, faulty and indeterminate. The conditioned states are materiality which is indeterminate. So the relations are (i) fls-ind, (ii) fty-ind, (iii) ind-ind. Thus the enumeration is 3.

Common Conditions 4. This condition belongs to the postnascence group of 4 conditions which, it will be seen from chart II(G) in C.R., have the same conditioning and conditioned states. The others are postnascence-dissociation of dissociation condition, postnascence-presence of presence condition and postnascence-non-disappearance of non-disappearance condition. So postnascence condition occurs completely in the 4 common conditions: postnascence, dissociation, presence and non-disappearance.

12 REPETITION CONDITION
(āsevana-paccayo)

Enumeration 3. This condition belongs to the proximity-strong-dependence group. Here the impulsions of the same class are related. The conditioning states are 17 mundane faultless, 12 faulty and 18 functional impulsions. The last of each of these impulsions in the mental process is excluded because it is not related to the same impulsion but to the registering consciousness or life-continuum that arises after it, the relation being that of proximity condition. The conditioned states are 21 faultless (including the 4 Path impulsions), 12 faulty and 18 functional impulsions. The first of each of these mundane impulsions is excluded because the preceding state is not an impulsion but either determining consciousness or mind-door advertence which is related to the first impulsion by proximity condition. Also, each of the 4 Fruition impulsions are excluded from the conditioned states because the Path impulsion that precedes each one of them is not of the same class. Since the faultless, faulty and indeterminate impulsions are related only to the same class, the relations are (i) fls-fls, (ii) fty-fty, (iii) ind-ind. Thus the enumeration is 3.

Common Conditions 6. This condition, which belongs to the proximity-strong-dependence group of 7 conditions, has less of the conditioning and conditioned states of the 5 conditions, proximity etc. of the proximity group, but

more than proximity-kamma with which there is no common conditioning and conditioned state. So repetition condition occurs completely in the 6 common conditions: proximity, contiguity, strong-dependence, repetition, absence and disappearance.

13 KAMMA CONDITION
(kamma-paccayo)

There are four kinds: (a) conascence-kamma, (b) proximity-kamma, (c) strong asynchronous kamma, (d) strong-and-weak asynchronous kamma.

13(a) CONASCENCE-KAMMA
(sahajāta-kamma)

Enumeration 7. This condition, like root condition, belongs to the Minor conascence group. Determine the enumeration in the way given there.
Common Conditions 10. Since this condition belongs to the Minor conascence group it is common completely with the 4 Major conascence and appropriately (as all the conditioned states of this condition are not included in them) with the 4 Medium conascence conditions. Besides, it is common completely with conascence-nutriment of nutriment condition being a condition of the Minor conascence group which has all the conditioning and conditioned states of conascence-kamma. Therefore, conascence-kamma condition occurs in the 10 common conditions: completely in 6 (4 Major conascence, kamma and nutriment), and appropriately in 4 (4 Medium conascence).

13(b) PROXIMITY-KAMMA
(anantara-kamma)

Enumeration 1. The conditioning states are the volitions associated with the 4 Paths (faultless) and the corditioned states are the 4 Fruitions (indeterminate). The only relation is fls-ind. Thus the enumeration is 1.
Common Conditions 6. This condition belongs to the proximity-strong-dependence group, 5 of which (the proximity group of conditions) have, as pointed out before, the maximum number of conditioning and conditioned states. So proximity-kamma condition occurs completely in the 6 common conditions: proximity, continguity, strong-dependence, kamma, absence and disappearance.

13(c) STRONG ASYNCHRONOUS KAMMA
(balava nānakkhaṇika-kamma)

Enumeration 2. The conditioning states are strong faultless and faulty volitions and the conditioned states are resultant consciousnesses and associated mental factors which are indeterminate. So the relations are fls-ind and fty-ind. Thus the enumeration is 2.
Common Conditions 2. This condition, which is one of the two conditions in the natural strong-dependence group, has the lesser number of conditioning and conditioned states. So strong asynchronous kamma condition occurs completely in the 2 common conditions: strong-dependence and kamma.

13(d) STRONG-AND-WEAK ASYNCHRONOUS KAMMA
(balava-dubbala nānakkhaṇika-kamma)

Enumeration 2. Lofty and supramundane volitions are always strong and so they are included in strong asynchronous kamma condition above. That is why in the SEC the conditioning states of (a), the sensuous faultless and faulty volitions, which are weak in comparison, are said to be weak. The conditioned states are the sensuous resultants. So the relations in (a) are fls-ind and fty-ind. As for (b) both the strong faultless and faulty volitions of strong asynchronous kamma above and the weak asynchronous volitions of (a) give results as rebirth and if this takes place in the five-aggregate planes, rebirth kamma-produced matter, the conditioned state, arises together with them. Therefore, these volitions are taken together in order to show that they have the same relation with materiality. The relations are of the same kind as (a). Thus the enumeration is 2.
Common Condition 1. This condition is distinct and separate from all the other conditions and is, therefore, the only one in the group. So the common condition is 1. It was already explained why object and natural strong-dependence conditions have also common condition 1.

14 RESULTANT CONDITION
(vipāka-paccayo)

Enumeration 1. As its name implies, the conditioning states are resultant mental aggregates as shown in (a) of the SEC. Since it belongs to the conascence group, the conditioned states, which arise together, are the same resultant mental aggregates (as they are mutually

related), mind-produced matter which occurs during life and rebirth kamma-produced matter at the moment of conception. So the relation here is ind-ind. Also in (b) the resultant mental aggregates at the moment of conception in the five-aggregate planes are related to heart-base on which they are dependent. But they are not mutually related as in conascence condition. Here also, the relation is ind-ind. Thus the enumeration is 1.

Common Conditions 5. This condition belongs to the Medium conascence group and it will be seen that resultant condition occurs completely in the 5 common conditions: 4 Major conascence and resultant.

15 NUTRIMENT CONDITION (āhāra-paccayo)

There are two kinds: (a) conascence-nutriment, (b) physical nutriment.

15(a) CONASCENCE-NUTRIMENT (sahajātāhāra)

Enumeration 7. According to Dhs. and Vibh. there are 4 nutriments: contact, volition, consciousness and nutritive essence. The first three, which are mental nutriments, are the conascence-nutriments and the last is physical nutriment. They are the conditioning states of nutriment condition. With regard to the 3 conascence-nutriments, contact and volition are each associated with 89 consciousnesses, and consciousness consists of 89 consciousnesses. Thus they are faultless, faulty and indeterminate states. The conditioned states are 89 consciousnesses and 52 mental factors associated with the mental nutriments, mind- and rebirth kamma-produced matter. They are also faultless, faulty and indeterminate states. Since this condition belongs to the Minor conascence group, determine that the enumeration is 7 as was done with root condition.

Common Conditions 12. This condition, which belongs to the Minor conascence group, is common completely with the 4 Major and appropriately with the 4 Medium conascence conditions. As for the commons with those within its own group, consciousness nutriment is common with predominant consciousness of predominance condition and consciousness faculty of faculty condition; volition nutriment is common with volition of kamma condition. So conascence-nutriment condition occurs in the 12 common conditions:

completely in 5 (4 Major conascence and nutriment) and appropriately in 7 (4 Medium conascence, predominance, kamma and faculty).

15(b) PHYSICAL NUTRIMENT (rūpāhāra)

Enumeration 1. As both the conditioning and conditioned states are materiality, the relation is ind-ind. Thus the enumeration is 1. The exclusion of nutritive essence in the same materiality group of the conditioned states was already explained in the Brief Explanations of the Conditions.
Common Conditions 3. This condition is one of the 3 in the physical nutriment group, all of which have the same conditioning and conditioned states. The others are physical nutriment-presence of presence condition and physical nutriment-non-disappearance of non-disappearance condition. So physical nutriment condition occurs completely in the 3 common conditions: nutriment, presence and non-disappearance.

16 FACULTY CONDITION (indriya-paccayo)

There are three kinds: (a) conascence-faculty, (b) base-prenascence-faculty, (c) physical life-faculty.

16(a) CONASCENCE-FACULTY (sahajātindriya)

Enumeration 7. This condition belongs to the Minor conascence group. Determine that the enumeration is 7 as was done with root condition.
Common Conditions 14. From the conditioning and conditioned states of this Minor conascence condition it will be seen that it is common completely with the 4 Major and appropriately with the 4 Medium conascence conditions. As for the commons with those within its own group, it can be found that it is common with root, predominance and nutriment as these have already been dealt with. It is also common with feeling and one-pointedness of jhāna condition, and knowledge, effort, mindfulness and one-pointedness of path condition. So conascence-faculty condition occurs in the 14 common conditions: completely in 5 (4 Major conascence and faculty) and appropriately in 9

(4 Medium conascence, root, predominance, nutriment, jhāna and path).

16(b) BASE-PRENASCENCE-FACULTY (vatthupurejātindriya)

Enumeration 1. Both the conditioning states, the 5 sentient faculties, and the conditioned states, twice fivefold consciousnesses, are all indeterminate states. So the relation is ind-ind. Thus the enumeration is 1.
Common Conditions 6. This condition belongs to the base-prenascence group. As shown in the case of base-prenascence-dependence, it is common completely with the 5 conditions: dependence, prenascence, dissociation, presence and non-disappearance. So base-prenascence-faculty condition occurs completely in the 6 common conditions: the 5 above and faculty.

16(c) PHYSICAL LIFE-FACULTY (rūpajīvitindriya)

Enumeration 1. Both the conditioning and conditioned states are materiality and so the relation is ind-ind. Thus the enumeration is 1.
Common Conditions 3. This condition is one of the 3 in the physical life-faculty group, all of which have the same conditioning and conditioned states. The others are physical life-faculty-presence of presence condition and physical life-faculty-non-disappearance of non-disappearance condition. So physical life-faculty condition occurs completely in the 3 common conditions: faculty, presence and non-disappearance.

17 JHĀNA CONDITION (jhāna-paccayo)

Enumeration 7. This condition belongs to the Minor. conascence group. Determine that the enumeration is 7 as was done with root condition. It will be noted that all the conditions of this group have the same enumeration 7.
Common Conditions 11. This Minor conascence condition is common completely with the 4 Major and appropriately with the 4 Medium conascence conditions. As for the commons with those within its own group, it was shown in conascence-faculty that it is common with faculty condition. Also, it is common with applied thought and one-

pointedness of path condition. So jhāna condition occurs in the 11 common conditions: completely in 5 (4 Major conascence and jhāna) and appropriately in 6 (4 Medium conascence, faculty and path).

18 PATH CONDITION
(magga-paccayo)

Enumeration 7. Determine the enumeration as in the case of jhāna condition.
Common Conditions 13. Refer to conascence-faculty. The difference here is that it is not common with nutriment condition. So path condition occurs in the 13 common conditions: completely in 5 (4 Major conascence and path) and appropriately in 8 (4 Medium conascence, root, predominance, faculty and jhāna).

19 ASSOCIATION CONDITION
(sampayutta-paccayo)

Enumeration 3. Both the conditioning and conditioned states are the 4 mental aggregates. Therefore, as was shown in conascence and mutuality conditions, the relations are fls-fls, fty-fty, ind-ind. Thus the enumeration is 3.
Common Conditions 6. This condition belongs to the Medium conascence group. So it is common completely with the 4 Major conascence conditions. As for the commons with those within the same group, it is common completely with mutuality condition. So association condition occurs completely in the 6 common conditions: 4 Major conascence, mutuality and association.

20 DISSOCIATION CONDITION
(vippayutta-paccayo)

There are four kinds: (a) base-object-prenascence-dissociation, (b) conascence-dissociation, (c) base-prenascence-dissociation, (d) postnascence-dissociation.

20(a) BASE-OBJECT-PRENASCENCE-DISSOCIATION
(vatthārammaṇa-purejāta-vippayutta)

As pointed out in the SEC this condition is the same as base-object-prenascence-dependence condition.

20(b) CONASCENCE-DISSOCIATION (sahajāta-vippayutta)

Enumeration 3. In the Brief Explanations of the Conditions, where dissociation condition was dealt with, it was stated that when mentality and materiality arise together they are not associated but dissociated. In (i) the conditioning states are mentality and the conditioned states are materiality. The consciousnesses which do not produce materiality are excluded from the conditioning states and this leaves 75 consciousnesses which are faultless, faulty and indeterminate. The conditioned states, materiality, are indeterminate. So the relations here are fls-ind, fty-ind, ind-ind. Thus the enumeration is 3. In (ii) the conditioning and conditioned states, which are mentality and materiality respectively and vice versa, are all indeterminate states. Refer to the explanation above under (c) of conascence condition with which it is the same. The relation, ind-ind, is already included in (i) above and so there is no addition to be made to the enumeration already obtained.

Common Conditions 5. This condition belongs to the Medium conascence group and so it is common with the 4 Major conascence conditions. So conascence-dissociation occurs completely in the 5 common conditions: 4 Major conascence and dissociation.

20(c) BASE-PRENASCENCE-DISSOCIATION (vatthupurejāta-vippayutta)

As pointed out in the SEC this condition is the same as base-prenascence-dependence condition already dealt with.

20(d) POSTNASCENCE-DISSOCIATION (pacchājāta-vippayutta)

This is the same as postnascence condition.

Dissociation Condition: Total Enumeration 5. In the four kinds of this condition, (a) and (c) have the same answers, ind-ind, ind-fls, ind-fty, and (b) and (d) also have the same answers, fls-ind, fty-ind, ind-ind. Therefore the total of the different answers is 5, i.e. enumeration 5.

21 PRESENCE CONDITION (atthi-paccayo)

There are nine kinds as shown in the SEC: (a) object-prenascence-presence (ārammaṇa-purejātatthi), (b) conascence-presence (sahajātatthi), (c) base-prenascence-presence (vatthu-purejātatthi), (d) postnascence-presence (pacchājātatthi), (e) physical nutriment-presence (rūpāhāratthi), (f) physical life-faculty-presence (rūpajīvitindriyatthi), (g) mixed conascence-prenascence-presence (sahajāta-purejātatthi missaka), (h) mixed postnascence-nutriment-presence (pacchājātāhāratthi missaka), (i) mixed postnascence-faculty-presence (pacchājātindriyatthi missaka). The first seven are the same as the conditions pointed out in the SEC and which have been dealt with.

21(h) MIXED POSTNASCENCE-NUTRIMENT-PRESENCE (pacchājātāhāratthi missaka)

Enumeration 2. The relations can be explained, as was done with mixed conascence-prenascence of dependence condition, by means of the mental process. Taking the first faultless impulsion as an example, this arises after determining consciousness in the five-door mental process and after mind-door advertence in the mind-door process. Here the conditioning states are the first faultless impulsion (1 faultless consciousness and 38 mental factors) and the nutritive essence present in the 3 or 4 cause-produced matter, all the matter which had arisen with the preceding determining consciousness or mind-door advertence and had reached the static phases. The conditioned states are the above-mentioned 3 or 4 cause-produced matter (indeterminate) which had reached the static phases at the same time together. When the first faultless impulsion is related to the conditioned states above, it is postnascence condition. When nutritive essence is related to the same conditioned states it is nutriment condition. By taking these 2 conditions together there is the relation fls, ind-ind and fty, ind-ind. Similarly for the faulty states, there is the relation fty, ind-ind. Thus the enumeration is 2.

Common Conditions 2. The other condition in this mixed postnascence-nutriment group is mixed postnascence-nutriment-non-disappearance of non-disappearance condition. So mixed postnascence-nutriment-presence condition occurs completely in the 2 common conditions: presence and non-disappearance.

21(i) MIXED POSTNASCENCE-FACULTY-PRESENCE (pacchājātindriyatthi missaka)

The difference from the above is that, instead of nutritive essence, physical life-faculty is taken as the conditioning state. And since physical life-faculty is kamma-produced matter, it is related to the other kamma-produced matter which are the conditioned states in this case as shown in the SEC.

Enumeration and Common Conditions. They are the same as in (h) above.

Presence Condition: Total Enumeration 13. When the different answers for the various kinds of presence condition are totalled it is found to be 13 just as in dependence condition. So the total enumeration is 13.

22, 23 ABSENCE AND DISAPPEARANCE CONDITIONS (natthi-paccayo, vigata-paccayo)

They are the same as proximity condition.

24 NON-DISAPPEARANCE CONDITION (avigata-paccayo)

This is the same as presence condition.

Note. All the conditioning and conditioned states of non-disappearance condition as a whole are also those of presence condition. So, when non-disappearance condition, which has the maximum number of conditioning and conditioned states, is the particular condition under consideration, it occurs completely in the 2 common conditions: presence and non-disappearance. But parts of the conditioning and conditioned states of non-disappearance condition are found in root, object, predominance, conascence, mutuality, dependence, strong-dependence, prenascence, postnascence, kamma, resultant, nutriment, faculty, jhāna, path, association and dissociation conditions, i.e. non-disappearance condition occurs appropriately in the above 17 common conditions. So it can be said that non-disappearance condition occurs completely and appropriately in the 19 common conditions (see C.R., p.214, item 523). But here only the 2 conditions that occur completely are taken into account. This was also explained in object condition. So it will now be understood why the figure 19 under 'appropriately' is given in the SEC.

IV EXPLANATION OF THE ANALYTICAL EXPOSITION OF THE CONDITIONS

After the 24 conditions are enumerated as root condition, object condition and so on, they are treated again at some length, which is neither too brief nor too detailed, in the AECo. It is only in the Investigation Chapter that the conditions are exhaustively dealt with.

The Analytical Exposition of the Conditions (paccayaniddesa). Here the exposition is confined to the Pṭh. on the Faultless Triplet which is just one section of Pṭh. It is given in full so that the method used here can be applied to the remaining 129,231 sections for determining the AECo of each of them and which are not provided in the text. For instance, in the case of proximity condition of the Faultless Triplet, it is stated that 'Preceding faultless states are related to subsequent faultless states by proximity condition' and so on. So that of the Feeling Triplet will be 'Preceding states associated with pleasant feeling are related to subsequent states associated with pleasant feeling by proximity condition' and so on. Also, in the cases of root condition and others of the Feeling Triplet, materiality is left out as it is not included in that Triplet. Therefore, the Analytical Exposition will be 'Roots are related to the states which are associated with roots by root condition' and so on.

The Buddha Provided the Methods in Abhidhamma. The Abhidharma is very comprehensive and if the entire teaching were to be given in full it would be very voluminous. But by providing the method as a model in one particular case, the rest, which is abbreviated, can be known by simply applying that method. So the Buddha always provided the method when he expounded the Abhidhamma. This is pointed out in Expos., vol.II, p.440: 'Indeed, the Supreme Buddha is never known to have missed the right occasion on which to use the method when he came to Abhidhamma.'

Enumeration of the Conditions (paccayuddesa). Although there are 24 conditions in the Faultless Triplet and they are so enumerated in Chapter I, there are fewer conditions in the Feeling Triplet and others where only mentality is concerned and also in some of the other Pṭh. sections where only materiality is concerned. Thus the number of conditions which are to be enumerated depends upon the particular Triplet or Couplet that is under consideration. The enumerations of the conditions for the other 129,231 sections are not given in the text.

An Example. In the SEC it will be seen that materiality is a conditioning state of prenascence condition and a conditioned state of postnascence condition. Also, materiality is a conditioning state of dissociation condition when mentality is the conditioned state, and it is a conditioned state when mentality is a conditioning state of that condition. These three conditions, where materiality is included as a conditioning or conditioned state, are not included in the Feeling Triplet which is concerned only with mentality. Therefore, for the enumeration of the conditions in the Feeling Triplet there are only 21 conditions.

From the above example it will be seen that, by application of the method given in the Faultless Triplet, the other Triplets and Couplets can be known regarding the enumeration of the conditions, the analytical exposition, the six Chapters, Investigation Chapter, common conditions and the combinations of conditions as required for each of their sections.

EXPLANATION OF THE METHOD OF THE ANALYTICAL EXPOSITION[1]

1 ROOT CONDITION

The conditioning and conditioned states, the enumerations and the common conditions were explained in the Explanation of the Single Enumerations, and summarised in the SEC. There the enumerations were considered because the method of the Investigation Chapter was dealt with. But here in the Analytical Exposition the enumerations are not required and so only the conditioning and conditioned states, as given in the chart, and the conditioning forces that are concerned are considered.

Explanation of the Chart. The chart gives the analytical

1 Reference to the Analytical Exposition in C.R. and the chart given here must be made whenever necessary.

2 CHART OF THE ANALYTICAL EXPOSITION OF THE CONDITIONS (AEC)

Conds.* Ser.No.	Kind	Item** No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
1.	Ro		6 roots, namely: greed, hate, delusion, non-greed, non-hate, non-delusion	71 rooted cons., 52 m.f. excluding delusion from 2 delusion-rooted cons.; rooted mind- and rooted rebirth kamma-produced matter		12
2.	Ob	(i)	Visible object-base	2 eye-cons. elements, 7 primary m.f.	4	
		(ii)	Sound-base	2 ear-cons. elements, 7 primary m.f.	4	
		(iii)	Odour-base	2 nose-cons. elements, 7 primary m.f.	4	
		(iv)	Taste-base	2 tongue-cons. elements, 7 primary m.f.	4	
		(v)	Tangible object-base	2 body-cons. elements, 7 primary m.f.	4	
		(vi)	Visible object-base, sound-base, odour-base, taste-base, tangible object-base	3 mind-elements, 7 primary and 3 secondary m.f. exclusive of effort, rapture and desire	4	
		(vii)	All the 6 kinds of objects which are 89 cons., 52 m.f., 28 matter, Nibbāna, concept	76 mind-cons. elements, 52 m.f.		8
		(viii)	Any of the 6 kinds of objects which are 89 cons., 52 m.f., 28 matter, Nibbāna and concept	Any of the conditioned states which are 89 cons., 52 m.f.		
			Specific 6 kinds of objects (as above)	Specific 89 cons., 52 m.f.		8

* Abbreviations: Conds. = Conditions; Com. = Common; Ser. = Serial; Comp. = Completely; App. = Appropriately.

**Items are those under the conditions in Analytical Exposition of the Conditions, pp.2-12 of C.R.

Conds.		Item No.	Conditioning States	Conditioned States	Com.Conds.	
Ser.No.	Kind				Comp.	App.
3.Pd	Cn-pd	(i)	Predominant desire which is assoc. with 52 predominant impulsions	52 predominant impulsions, 50 m.f. exclusive of desire and doubt; predominant mind-produced matter		9
		(ii)	Predominant effort which is assoc. with 52 predominant impulsions	52 predominant impulsions, 50 m.f. exclusive of effort and doubt; predominant mind-produced matter		11
		(iii)	Predominant cons. which are 52 predominant impulsions	51 m.f. exclusive of doubt; predominant mind-produced matter		11
		(iv)	Predominant investigating wisdom which is assoc. with 34 predominant three-rooted impulsions	34 predominant three-rooted impulsions, 37 m.f. exclusive of investigating wisdom; predominant mind-produced matter		12
	Ob-pd	(v)	6 kinds of objects which are predominant 18 desirable produced matter; 84 cons. exclusive of 2 hate-rooted cons., 2 delusion-rooted cons. and bodily pain cons., 47 m.f. exclusive of hate, envy, stinginess, worry and doubt; Nibbāna	Any of the predominating 8 greed-rooted cons., 8 great faultless cons., 4 great functional cons. assoc. with knowledge, 8 supramundane cons., 45 m.f. exclusive of hate, envy, stinginess, worry, doubt and 2 illimitables		
			Specific 6 kinds of objects (as above)	Specific conditioned states (as above)		8
4.Px 5.Ct		(i)	2 eye-cons. elements, 7 primary m.f.	2 recipient cons., 7 primary and 3 secondary m.f. exclusive of effort, rapture and desire	5	
			2 recipient cons., 7 primary and 3 secondary m.f. exclusive of effort, rapture and desire	3 investigating cons., 7 primary and 4 secondary m.f. exclusive of effort and desire	5	

Conds. Ser.No. Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
	(ii) to (v)	As above for ear-cons., nose-cons., tongue-cons., and body-cons.	"	"	
	(vi)	Preceding 17 mundane faultless impulsions excluding the last impulsions, 38 m.f.	Subsequent 17 mundane faultless impulsions excluding the first impulsions, and 4 Path-cons., 38 m.f.	6	
	(vii)	Preceding last impulsions of 17 mundane faultless cons., 4 Path cons., 38 m.f.	Subsequent 11 registering cons., 9 Lofty resultant cons., 4 Fruition cons., 38 m.f.		6
	(viii)	Preceding 12 faulty impulsions excluding the last impulsions, 27 m.f.	Subsequent 12 faulty impulsions excluding the first impulsions, 27 m.f.	6	
	(ix)	Preceding last impulsions of 12 faulty cons., 27 m.f.	Subsequent 11 registering cons., 9 Lofty resultant cons., 35 m.f.	5	
	(x)	Preceding 36 resultant cons. excluding Arahatta's death cons., 20 functional cons., 38 m.f.	Subsequent 36 resultant cons. including Arahatta's death cons., 20 functional cons., 38 m.f.		6
	(xi)	Preceding determining cons. and mind-door advertence, 7 primary and 4 secondary m.f. exclusive of rapture and desire	Subsequent first impulsions of 8 great faultless cons., 38 m.f.	5	
	(xii)	"	Subsequent first impulsions of 12 faulty cons., 27 m.f.	5	
	(xiii)	Any of the preceding 89 cons. excluding Arahatta's death cons., 52 m.f.	Any of the conditioned states which are subsequent 89 cons. including Arahatta's death cons., 52 m.f.		
		Specific preceding 89 cons. excluding Arahatta's death cons., 52 m.f.	Subsequent 89 cons. including Arahatta's death cons., 52 m.f.		7

Conds. Ser.No.	Conds. Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	Com.Conds. App.
6.Cn		(i)	1 of the 4 m.agg.	Remaining 3 of the 4 m.agg.		7
			3 of the 4 m.agg.	Remaining 1 of the 4 m.agg.		
			2 of the 4 m.agg.	Remaining 2 of the 4 m.agg.		
		(ii)	1 of the 4 great primaries	Remaining 3 of the 4 gr.pr.	5	
			3 of the 4 gr.pr.	Remaining 1 of the 4 gr.pr.		
			2 of the 4 gr.pr.	Remaining 2 of the 4 gr.pr.		
		(iii)	At the moment of conception, 15 rebirth cons., 35 m.f. and heart-base in 5-agg. planes	15 rebirth cons., 35 m.f. and heart-base (mutually)	6	
		(iv)	75 cons. exclusive of 4 immaterial resultant cons., twice fivefold cons. and Arahatta's death cons., 52 m.f. during life in 5-agg. planes	Mind-produced matter	5	
		(v)	4 gr.pr.	24 derived matter	4	
		(vi)	Heart-base	15 rebirth cons., 35 m.f. in 5-agg. planes	6	
			Heart-base at the moment of conception	is related to the above cons. by conascence condition		
			But heart-base during life	is not related to the above cons. by conascence condition		
7.Mu		(i) (ii) (iii)	The same as conascence condition (i)-(iii)			
8.Dp	Cn-dp	(i) to (v)	The same as conascence condition (i)-(v)			
	Prn-dp	(vi)	Eye-base	2 eye-cons. elements, 7 primary m.f.	6	

Conds. Ser.No. Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
	(vii)	Ear-base	2 ear-cons. elements, 7 primary m.f.	6	
	(viii)	Nose-base	2 nose-cons. elements, 7 primary m.f.	6	
	(ix)	Tongue-base	2 tongue-cons. elements, 7 primary m.f.	6	
	(x)	Body-base	2 body-cons. elements, 7 primary m.f.	6	
	(xi)	(a) Any heart-base which had arisen together with the preceding rebirth cons., etc.	3 mind-elements, 72 mind-cons. elements (exclusive of 4 immaterial resultant cons.) which are first life-continuum, etc. in 5-agg. planes		
		(b) Having emerged from the Attainment of Extinction, preceding heart-base which had arisen about one thought-moment before	Anāgāmi- and Arahatta Fruition		
		(c) At the dying process, the last heart-base which had arisen at the nascent phase of the 17th thought-moment reckoned backwards from death cons.	15 life-continuums, 2 advertences, 2 recipient cons., 3 investigating cons., determining cons., 5 dying impulsions, registering cons. and death cons. in 5-agg. planes		
		Specific heart-base (of the 3 above)	3 mind-elements, 72 mind-cons. elements exclusive of 4 immaterial resultant cons., 52 m.f.		8
9.S.D. Ob-S.D.	(i)	(a) Predominant 20 faultless cons. exclusive of Arahatta's Path cons., 38 m.f.	Predominating 8 great faultless cons., 33 m.f. exclusive of 3 abstinences and 2 illimitables	3	

Conds. Ser.No. Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
Px-S.D.		(b) The same as proximity condition (vi)		6	
Na S.D.		(c) 20 strong faultless cons. exclusive of Arahatta's Path cons., 38 m.f.	21 faultless cons., 38 m.f.	1	
Ob-S.D.	(ii)	(a)* Predominant 17 mundane faultless cons., 38 m.f.	Predominating 8 greed-rooted cons., 22 m.f.	3	
Na S.D.		(c) 17 strong mundane faultless cons., 38 m.f.	12 faulty cons., 27 m.f.	1	
Ob-S.D.	(iii)	(a) Predominant Arahatta's Path cons., 36 m.f. exclusive of 2 illimitables	Predominating 4 great functional cons. assoc. with knowledge, 33 m.f. exclusive of 3 abstinences and 2 illimitables	3	
Px-S.D.		(b) The same as proximity condition (vii)			6
Na S.D.		(c) 21 strong faultless cons., 38 m.f.	36 resultant cons., 20 functional cons., 38 m.f.		6
Ob-S.D.	(iv)	(a) Predominant 8 greed-rooted cons., 22 m.f.	Predominating 8 greed-rooted cons., 22 m.f.	3	
Px-S.D.		(b) The same as proximity condition (viii)		6	
Na S.D.		(c) 12 strong faulty cons., 27 m.f.	12 faulty cons., 27 m.f.	1	
Na S.D.	(v)	"	21 faultless cons., 38 m.f.	1	
Px-S.D.	(vi)	(b) The same as proximity condition (ix)		5	
Na S.D.		(c) 12 strong faulty cons., 27 m.f.	36 resultant cons., 20 functional cons., 38 m.f.		2
Ob-S.D.	(vii)	(a) Predominant Arahatta's Fruition cons., 36 m.f., Nibbāna	Predominating 4 great functional cons. assoc. with knowledge, 33 m.f.	3	
		Nibbāna	4 Fruition cons., 36 m.f.		

*(a) = Ob-S.D.; (b) = Px-S.D.; (c) = Na S.D.

Conds. Ser.No.	Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
	Px-S.D.		(b) The same as proximity condition (x)			6
	Na S.D.		(c) 36 strong resultant cons., 20 functional cons., 38 m.f., 28 matter	36 resultant cons., 20 functional cons., 38 m.f.	1	
	Ob-S.D.	(viii)	(a) Predominant 3 lower Fruition cons., 36 m.f., Nibbāna	Predominating 4 great faultless cons. assoc. with knowledge, 33 m.f.	3	
			Nibbāna	4 Path cons.		
	Px-S.D..		(b) The same as proximity condition (xi)		5	
	Na S.D.		(c) 35 strong resultant cons. exclusive of Arahatta's Fruition cons., 20 functional cons., 38 m.f., 28 matter	21 faultless cons., 38 m.f.	1	
	Ob-S.D.	(ix)	(a) Predominant 18 desirable produced matter; 31 mundane resultant cons. exclusive of bodily pain cons., 20 functional cons., 35 m.f.	Predominating 8 greed-rooted cons., 22 m.f.		8
	Px-S.D.		(b) The same as proximity condition (xii)		5	
	Na S.D.		(c) 32 strong mundane resultant cons., 20 functional cons., 35 m.f., 28 matter	12 faulty cons., 27 m.f.	1	
	Na S.D.	(x)	Suitable or unsuitable weather and food, good or bad friends, suitable or unsuitable lodging-place		Na Na Na	
10. Prn		(i) to (xi)	(i) - (v) are the same as dependence condition (vi) - (x) (vi) - (xi) are the same as object condition (i) - (vi)			
		(xii)	(a), (b) and (c) are the same as dependence condition (xi) (a), (b) and (c)			
			Specific heart-base	3 mind-elements, 10 m.f.	5	

Conds. Ser.No. Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
	(xii)	Specific heart-base	72 mind-cons. elements exclusive of 4 immaterial resultant cons., 52 m.f.		
		Heart-base during life	is related to the above cons. by pre-nascence condition		
		Heart-base at the moment of conception	is not related to the above cons. by pre-nascence condition		
11.Pon		Subsequent 4 m.agg. which are first life-continuum, etc. (excluding the 4 immaterial resultant cons.) during life in 5-agg. planes	Matter due to 1, 2, 3 or 4 causes which arose together with the preceding rebirth cons., etc. and reached the static phase	2*	
12.Rp	(i)	The same as proximity condition (vi)		6	
	(ii)	The same as proximity condition (viii)		6	
	(iii)	Preceding 18 functional impulsions excluding the last impulsions, 35 m.f.	Subsequent 18 functional impulsions excluding the first impulsions, 35 m.f.	6	
13.Kam Asy kam	(i)	21 faultless volitions, 12 faulty volitions	36 resultant cons., 38 m.f. and kamma-produced matter**		6
Cn-kam	(ii)	Volition assoc. with 89 cons.	89 cons., 51 m.f. exclusive of volition, mind- and rebirth kamma-produced matter		10
14.Rs		1 of the 4 resultant m.agg. 3 of the 4 resultant m.agg. 2 of the 4 resultant m.agg.	3 of the 4 resultant m.agg. 1 of the 4 resultant m.agg. 2 of the 4 resultant m.agg.	7	

* According to the text, there is no Pon-ps. and Pon-N.D. so the common conditions are 2.

**Rebirth kamma-produced matter, during life-kamma-produced matter, non-percipient beings' kamma-produced matter.

Conds. Ser.No.	Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
15.Nu	Phy-nu	(i)	Nutritive essence produced by 4 causes, namely: kamma, mind, temperature and nutriment	Matter produced by 4 causes which are (i) in the same group but excluding nutritive essence, and (ii) in the different groups	1*	
	Cn-nu	(ii)	Mental nutriments, namely: contact, volition, cons.	89 cons., 52 m.f.; mind- and rebirth kamma-produced matter		12
16.Fa	Ba-prn-fa	(i)	Eye-faculty	2 eye-cons. elements, 7 primary m.f.	6	
		(ii)	Ear-faculty	2 ear-cons. elements, 7 primary m.f.	6	
		(iii)	Nose-faculty	2 nose-cons. elements, 7 primary m.f.	6	
		(iv)	Tongue-faculty	2 tongue-cons. elements, 7 primary m.f.	6	
		(v)	Body-faculty	2 body-cons. elements, 7 primary m.f.	6	
	Phy life-fa	(vi)	Physical life-faculty	All the 9 groups of kamma-produced matter excluding physical life-faculty from the same group	1**	
	Cn-fa	(vii)	8 mental faculties, namely: psychic life, cons., feeling, confidence, effort, mindfulness, one-pointedness and knowledge	89 cons., 52 m.f.; mind- and rebirth kamma-produced matter		14
17.Jha			5 jhāna factors, namely: applied thought, sustained thought, rapture, feeling, and one-pointedness	79 cons. exclusive of twice fivefold cons., 52 m.f.; mind- and rebirth kamma produced matter		11

* Similar to Pon, there is no Phy-nu-ps and Phy-nu-N.D.
**The same reason as Phy-nu.

Conds. Ser.No.	Kind	Item No.	Conditioning States	Conditioned States	Com.Conds. Comp.	App.
18.	Pa		9 path factors, namely: knowledge, applied thought, 3 abstinences, effort, mindfulness, one-pointedness and wrong views	71 rooted cons., 52 m.f.; rooted mind- and rooted rebirth kamma-produced matter		13
19.	Ass		The same as conascence condition (i)			7
20.	Dss Cn-dss	(i)	(a) Heart-base	15 rebirth cons., 35 m.f. in 5.agg. planes	6	
	Prn-dss		(b) 6 bases during life	7 cons. elements excluding 4 immaterial resultant cons., 52 m.f.		9
	Cn-dss	(ii)	(a) 75 cons. exclusive of 4 immaterial resultant cons., twice fivefold cons. and Arahatta's death cons., 52 m.f. during life and at the moment of conception in 5-agg. planes	Mind- and rebirth kamma-produced matter	5	
	Pon-dss		(b) The same as postnascence condition		2	
21.	Ps	(i) to (x)	The same as dependence condition (i) to (x)			
		(xi) to (xvi)	The same as object condition (i) to (vi)			
		(xvii)	The same as dependence condition (xi)			
22.	Ab		Just ceased 89 cons. excluding Arahatta's death cons., 52 m.f.	Present 89 cons. including Arahatta's death cons., 52 m.f.		7
23.	Dsp		Just disappeared 89 cons. excluding Arahatta's death cons., 52 m.f.	Present 89 cons. including Arahatta's death cons., 52 m.f.		7
24.	N.D.		The same as presence condition			

states of the conditioning and conditioned states involved in the relation by root condition and points out the number of conditions where the conditioning force of root condition occurs, i.e. the common conditions where this particular root conditioning force acts. So, for the relation 'The roots are related to the states which are associated with roots, and the matter produced thereby, by root condition' as given in the text:

(i) the conditioning states are the roots. These are the 6 roots, namely: greed, hate, delusion, non-greed, non-hate and non-delusion as given in the chart;

(ii) the conditioned states are the states which are associated with roots, and the matter produced thereby. These are the 71 rooted consciousnesses, 52 mental factors excluding delusion from the 2 delusion-rooted consciousnesses, rooted mind-produced matter and rooted rebirth kamma-produced matter as given in the chart;

(iii) 'by root condition' means the conditioning force of root condition. Here it shows that this particular force is under consideration. But since this force never occurs alone (and no force ever does) it is pointed out that this particular force of root condition is present amongst those of the 12[1] common conditions: root, predominance, conascence, mutuality, dependence, resultant, faculty, path, association, dissociation, presence and non-disappearance where it occurs either completely or appropriately.

Completely and Appropriately.[2] Root condition belongs to the conascence group of conditions and, therefore, its conditioning and conditioned states are to be found also in those of the conditions in that group. These are the 12 conditions given above. When all the conditioning and conditioned states of root condition are included in those of the other conditions in that group, the force of root condition occurs completely. This is the case with root and the 4 Major conascence conditions, conascence, dependence, presence and non-disappearance. So it is said that the force of root condition occurs completely in these 5 conditions. But when only parts of the conditioning and conditioned states of root condition are included in those of the other conditions in that group, the force of root condition does not occur completely but only appropriately. This is the case with the 4 Medium conascence

1 See Explanation of the Single Enumerations. It will now be clear why such explanations had to be given before dealing with the AECo.

2 Ibid.

conditions, mutuality, resultant, association, dissociation and with the 3 Minor conascence conditions, predominance, faculty, path. So it is said that the force of root condition occurs appropriately in those 7 conditions. As an example of the latter, take the case of predominance condition where only investigating-wisdom, which is non-delusion, one of the 6 roots, is included in its conditioning states and only part of the conditioned states of root condition are included in its conditioned states. So the force of non-delusion only is present in predominance but not those of the other roots. What this means is that the conditioning forces of all the 6 roots of root condition do not occur completely but only appropriately in predominance condition.

The above shows how the relation by root condition given in the text is explained in the chart. It serves as an example for the relations by the other conditions. So explanations in this connection will be given only in special cases.

How the 6 Roots, the Conditioning States, have to be Taken Separately. The root, greed, a mental factor, is associated with 8 greed-rooted consciousnesses and 21 other mental factors. These latter states are the states associated with the root, greed. The root, hate, a mental factor, is associated with 2 hate-rooted consciousnesses and 21 other mental factors, the states associated with the root, hate. The root, delusion, a mental factor, is associated with 12 faulty consciousnesses (8 greed-rooted, 2 hate-rooted and 2 delusion-rooted) and 26 other mental factors, the states associated with the root, delusion. As regards 'the matter produced thereby', since these 3 roots arise only during life, only mind-produced matter arises together with them and so this is the matter to be taken.

Similarly, for the remaining 3 roots, non-greed, non-hate and non-delusion, the associated consciousnesses and mental factors, the states associated with each of these roots have to be taken. These are given in Cpd. As regards 'the matter produced thereby', since these 3 roots, as faultless and indeterminate, arise during life and, as resultant indeterminate, arise at rebirth, mind-produced and rebirth kamma-produced matter respectively arises together with them and so these are the matter to be taken.

By taking the conditioning and conditioned states of each of the 6 roots separately in the manner given above, it will readily be seen why the Couplet Pṭh. states that 'Greed is related to delusion and its associated aggregates and mind-produced matter by root condition' and

'Delusion is related to greed and its associated aggregates and mind-produced matter by root condition' and so on. This is the reason why, when the method given in the Faultless Triplet Pṭh. is known, all that are expounded in the 24 divisions of Pṭh. can be understood.

An Illustration of Root Condition in a Mental Group. Suppose a young man comes across a beautiful woman when he goes out for a walk. As is the case with most persons of his age, greed naturally arises. He is attracted by the beautiful appearance (visible object) of the woman, takes pleasure and delight in it and becomes attached to it. So he cannot take his eyes off her and gazes joyfully (this is the matter produced by the greedy mind) at this object. Here, as explained in Abhidhamma, the first type of greed-rooted consciousness, its 19 associated mental factors (including greed) and mind-produced matter, had arisen.

According to root condition, greed, which is one of the 19 associated mental factors, is the conditioning state and greed-rooted consciousness, the remaining 18 associated mental factors and mind-produced matter, are the conditioned states. Although greed, the root, is related to greed-rooted consciousness and its associated mental factors, i.e. related to the states which are associated with greed, they are all mental states and so it is difficult to know them. But the matter which arises with that consciousness and mental factors, i.e. the mind-produced matter, the remaining conditioned state, is visibly manifested in the features of the person having greed. So, judging from the physical manifestation, the greedy mind can be inferred.

It can also be similarly explained in the cases where the other faulty roots, hate and delusion, arise; also with the faultless roots associated with great faultless states, lofty states and Path-consciousnesses and with the indeterminate roots associated with rooted resultant and rooted functional states. But only a brief explanation is given here because, if all the 6 roots as conditioning states and the 71 consciousnesses associated with them as conditioned states were to be treated in detail, there would be so much to explain. However, the details regarding the conditioning and conditioned states of root condition and others of the 15 conditions of the conascence group are given in the Single Enumeration charts in the Intr. to C.R.

With Reference to Planes. The Comy. on this and others is given later in the form of charts. Here it will be briefly explained.

Conditioning States. All the 6 roots are possible in the sensuous plane, but hate is not possible in the fine-

material and immaterial planes because hate does not arise in the beings of those planes.
Conditioned States. Both the mental and material aggregates arise in the sensuous and fine-material planes, but only the mental in the immaterial plane where there is no materiality. So in the latter plane mind-produced and rebirth kamma-produced matter do not arise as conditioned states.
With Reference to Beings. All the 6 roots arise in all the 12 types of beings; the 3 faulty roots do not arise in the beings at the 4 Path-moment and the Arahat; hate does not arise in the Anāgāmī.

2 OBJECT CONDITION

(i)-(vi)[1] of the Chart. Visible object-base is the conditioning state and one of the 2 eye-consciousness elements and 7 primary mental factors are the conditioned state and so on.
Conditioning Force. All the above conditioning and conditioned states are included in those of object-prenascence, object-prenascence-presence and object-prenascence-non-disappearance of the object group of conditions (see the chart in C.R.). So there are 4 common conditions. Here the conditioning force of object condition occurs completely in these 4 common conditions.
(vii) Here all the conditioning states cognized by 76 mind-consciousness elements and 52 mental factors are summarily grouped together. The details are given in the Detailed Chart of Object Condition where items 3 to 25 are to be considered. As pointed out in the footnote there, the faultless and functional superknowledge consciousnesses must be taken separately. So if the faultless ones are the conditioned states, the Arahatta Path- and Arahatta Fruition-consciousnesses are to be excluded from the conditioning states. But if the functional ones are the conditioned states, there is no need for exclusion of those consciousnesses.
(viii) Take the conditioning and conditioned states as in the chart.
Conditioning Force. As pointed out in the explanation of the SE, object condition has the largest number of conditioning and conditioned states of the 8 conditions in the object group, and the other 7 (predominance,

1 All these items correspond with those of the AECo in C.R.

3 DETAILED CHART OF OBJECT CONDITION

	Conditioning States	Object	Conditioned States
1	Present visible object-base	Present matter	2 eye-consciousnesses ....
	Present tangible object-base		2 body-consciousnesses
2	Present fivefold sense object	"	3 mind-elements
3	54 sensuous consciousnesses, 52 mental factors, 28 matter	6	11 registering consciousnesses, 1 smile cons. of the Arahat
4	81 mundane consciousnesses, 52 mental factors, 28 matter and concepts	6	12 faulty cons., 8 great faultless and functional cons. dissociated from knowledge
5	87 cons. excl. Arahatta's Path- and Fruition-cons., 52 mental factors, 28 matter, Nibbāna and concepts	6	4 great faultless cons. associated with knowledge
6	89 cons., 52 mental factors, 28 matter, Nibbāna and concepts	6	1 mind-door advertence, 4 great functional cons. associated with knowledge
7	Present visible object which is far, hidden, soft or subtle	Visible	Faultless and functional Superknowledge of Divine-Eye
8	Present sound which is far, hidden, soft or subtle	Sound	Faultless and functional Superknowledge of Divine-Ear
9	Fine-material faultless 5th Jhāna as basis, 100 or 1000 of created images	6	Faultless knowledge of supernormal power
10	Fine-material functional 5th Jhāna as basis, 100 or 1000 of created images	6	Functional knowledge of supernormal power
11	89 cons., 52 mental factors of other beings which arose 7 days in the past, which arise in the present and which will arise during 7 days in the future	Cognizable	Faultless or functional knowledge of penetration into others' minds
12	5 aggregates of past lives which are the past 89 cons., 52 mental factors and 28 matter; Nibbāna from examination of the 5 aggregates; concepts of name and race	6	Faultless or functional knowledge of remembrance of past existences

	Conditioning States	Object	Conditioned States
13	Past mundane faultless and faulty kamma	Cogn.	Faultless or functional knowledge of rebirths according to one's kamma
14	5 aggregates in future lives ... (Same as past lives in 12)	6	Faultless or functional knowledge of future existences
15	25 kinds of concepts which are 10 kasiṇas, 10 impurities (asubha), mindfulness regarding the body (kāyagatāsati), mindfulness regarding breathing in and out (ānāpānāsati), 3 illimitables which are loving-kindness (mettā), compassion (karuṇā) and sympathetic joy (muditā)	Cogn.	3 fine-material first Jhāna
16	14 kinds of concepts which are 10 kasiṇas, mindfulness regarding breathing in and out, 3 illimitables which are loving-kindness, compassion and sympathetic joy	Cogn.	3 each of the fine-material second, third or fourth Jhāna
17	12 kinds of concepts which are 10 kasiṇas, mindfulness regarding breathing in and out, and one of the illimitables which is equanimity	Cogn.	3 fine-material fifth Jhāna
18	Space (ākāsa) left by discarding the other 9 kasiṇas	Cogn.	3 infinity of space consciousnesses
19	Faultless infinity of space consciousness which arises in internal continuity in this existence or past existence	Cogn.	Faultless infinity of consciousness
20	Faultless infinity of space consciousness which arises in internal continuity in the past existence	Cogn.	Resultant infinity of consciousness
21	Functional infinity of space consciousness which arises in internal continuity in this existence; faultless infinity of space consciousness which arises in internal continuity in this existence or past existence	Cogn.	Functional infinity of consciousness

Conditioning States	Object	Conditioned States
22 Nothingness of faultless and functional infinity of space consciousness	Cogn.	3 nothingness consciousnesses
23 Similar to 19, 20 and 21; 24 Infinity of space is 25 substituted by nothingness	Cogn.	Faultless, resultant and functional neither-perception-nor-non-perception
26 Nibbāna	Cogn.	8 supramundane consciousnesses

Note: In the case of faultless superknowledges, exclude Arahatta's Path- and Fruition-cons. from the conditioning states.

dependence, strong-dependence, prenascence, dissociation, presence and non-disappearance) have parts of those of object condition. So this particular conditioning force of object-condition under consideration is present amongst those of the 8 common conditions and it occurs completely in object condition and appropriately in the other 7.

Since the relation by object condition is considered here, this particular force of object condition is taken as the reference with those of the common conditions in which it is included. This was also pointed out in root condition and applies to all the other conditions.

The 6 Kinds of Objects. These are (i)-(v) and (vii) of the chart.[1] The appropriate ones arise and cease at every moment in the continuity of a being in every plane except the non-percipient plane. When one of them, such as visible object-base, is taken as object, eye-consciousness with the 7 primary mental factors arise. The presently arisen visible object-base, as the conditioning state, is the cause and eye-consciousness, etc. which take it as object, as the conditioned states, are the subjective results. This Pṭh. method of showing that results cannot arise without causes and so on can be realised only by one who studies this text. With the exception of twice five-fold consciousnesses and the 3 mind-elements (which arise at the 5 doors) all the other numerous consciousnesses

1 Note that these are bases that exist independent of consciousness and mental factors and it is only when the latter are aware of them that they become objects.

(which are sensuous, fine-material, immaterial, supramundane, superknowledge and so on) arise at the mind-door. And just as there is such a wide variety of consciousnesses, so also there is a wide variety of the objects that they take. The Omniscient Mind of the Buddha can take all objects, i.e. there is nothing that cannot be taken as an object of that Mind.

With regard to the details of object condition given in the detailed chart, those about (1) concepts and lofty objects taken by the fine-material and immaterial jhāna consciousnesses are dealt with in Dhs. and Vism., (2) the objects taken by superknowledge consciousnesses are dealt with in Vibh. Comy. and Vism. (for details see P. Pfn., chs XII and XIII), (3) how materiality-mentality of the distant past, of past existences, of past worlds, of past round of rebirths, which have ceased and are no more, and those which will arise in the future are related by object conditioning force to the consciousness and mental factors of recluses and bhikkhus in the present existence who have attained superknowledge; how the present worlds of humans, devas and brahmās are related by object conditioning force to the superknowledge consciousnesses concerned are dealt with in Vism. and Ps., (4) how Path- and Fruition-consciousness arise and why Nibbāna has to be taken as object are dealt with in the Abhidhamma, its Commentaries and Vism.

Since all the mentality, i.e. 89 consciousnesses and 52 mental factors, are the conditioned states of object condition, an object must be taken by a consciousness. In other words, consciousness cannot arise without an object. The Objects of Rebirth-consciousness. No one can deny the fact that death will certainly take place for any being that is born. Of course, there is a difference in the span of life, depending on the being and the plane of existence. So death is the inevitable consequence of birth. And it is only in the case of a Buddha or an Arahat that, after death (Parinibbāna death-consciousness), there is no more rebirth. As for all other beings, who have not destroyed the latent tendencies (anusaya), they will be reborn. In the Latent Tendencies section of the Yamaka text, mention is made of the 81 ways by which all common worldlings and learners in the 31 planes are reborn into new existences after death. The following is cited as an example: 'One who, after passing away from the Sensuous plane is reborn in the Sensuous plane, may have 7 latent tendencies (the worldling), or 5 latent tendencies (Sotāpanna and Sakadāgāmī), or 3 latent tendencies (Anāgāmī).'

As the objects of rebirth-consciousness have not been

shown in the Detailed Chart of Object Condition, extracts from Vibh. and Vism. Commentaries on this matter are given below:

The three kinds of objects of rebirth-consciousness are: (i) kamma, (ii) sign of kamma, (iii) sign of destiny, i.e. of future existence. Of these:

(i) when a past faultless or faulty volition is taken as object it is a kamma object;

(ii) when a thing involved in the performance of a kamma is taken as object it is a sign of kamma object.

These two kinds of objects, which appear at the time of death, can be those that had been taken 100,000 worlds ago or earlier.

Illustration of the Sign of Kamma Object. A person by the name of Gopaka Sīvali built a pagoda in the Tālapiṭṭhika Monastery. When he was lying on his death-bed, the image of the pagoda appeared in his mind. As the pagoda was the sign of kamma object, he was reborn in a deva world.

One of these two kinds of objects is always taken by the mind:

(a) In the unconscious state. As instances, when a person's head is cut off suddenly by a very sharp sword from behind and when a person is forcibly drowned in water;

(b) When death occurs suddenly. As an example take the case when a fly, resting on the handle of a chisel, is hammered with a mallet and then crushed. The mind-door process taking place at the time is not broken off but has to be completed. For no mental process can be broken off before its completion. So after mind-door advertence, the impulsions follow and then life continuums. It is only after this process that the life-continuum is arrested and the body-door process (due to the hammering and crushing) takes place. Here the five-door advertence is followed by body-consciousness, recipient consciousness, investigating consciousness, determining consciousness, the 7 impulsions and life-continuums. Then another mind-door process (the dying process) occurs with the mind-door advertence and the impulsions taking one of the two objects, kamma or sign of kamma, followed by life-continuums. It is only at the last life-continuum (death-consciousness) of this process that death takes place. This shows how rapidly mental states arise and cease.

(iii) when an image which indicates the existence in which one will be reborn after death is the object, it is the sign of destiny object. One who will be reborn (a) in hell will see the image of a red-hot iron pot, (b) in the human world will see the image of a mother's womb, (c) in the deva world will see the image of a celestial mansion

or a deva bed (Vibh. Comy., p.148).

One of the three objects above, which is taken in the dying process, is also the object taken at rebirth-consciousness.

Objects of Rebirth-consciousness (according to Vism.).

Briefly rebirth-linking (consciousness) has three kinds of objects, namely, 'past', 'present', and 'not-so-classifiable'. Non-percipient rebirth-linking has no object.

Herein in the base consisting of boundless consciousness and the base consisting of neither perception nor non-perception the object of rebirth-linking is past. That of the ten kinds of sense-sphere rebirth-linking is past or present. That of the rest is not-so-classifiable. But while the rebirth-linking consciousness occurs thus with three kinds of objects, the death consciousness, next to which it occurs, has only a 'past' or a 'not-so-classifiable' object, there being no death consciousness with a 'present' object. Consequently it should be understood how it occurs in the happy destinies and the unhappy destinies as follows, that is to say, how rebirth-linking consciousness with one of three kinds of objects occurs next to death consciousness with one of two kinds of objects. (From Happy to Unhappy Destiny.) For example, firstly in the case of a person in the happy destinies of the sense-sphere who is an evil-doer, when he is lying on his death-bed, his evil kamma according as it has been stored up, or its sign, comes into focus in the mind-door. For it is said, 'Then (the evil deeds that he did in the past) ... cover him (and overspread him and envelop him)' and so on. Then next to the cognitive series of impulsions ending in registration that arose contingent upon that (kamma or its sign), death consciousness arises making the life-continuum's objective field its object. When it has ceased, rebirth-linking consciousness arises contingent upon that same kamma or kamma sign that had come into focus, and it does so located in the unhappy destiny, being driven there by the force of defilements that have not been cut off. This is the kind of rebirth-linking that has a past object and comes next to death consciousness with a past object.... (P. Pfn., pp.631-2, Vibh. Comy., p.149).

(From Happy to Happy Destiny.) ... In another's case, relatives present (objects to him) at the five sense-doors, such as a visible datum as object, perhaps flowers, garlands, flags, banners, etc., saying 'This is being offered to the Blessed One for your sake,

> dear, set your mind at rest'; or a sound as object, perhaps, preaching of the Dhamma, offerings of music, etc.; or an odour as object, perhaps incense, scents, perfumes, etc.; or a taste as object, perhaps honey, molasses, etc., saying 'Taste this, dear, it is a gift to be given for your sake'; or a tangible datum as object, perhaps Chinese silk, silk of Somāra, saying 'Touch this, dear, it is a gift to be given for your sake'. Now when that visible datum, or whatever it may be, as object has come into focus for him and the consciousnesses ending in determining have arisen in due succession, there arise in him impulsion numbering five because of slowing down due to the nearness of death, and two registration; after that, one death consciousness, making the life-continuum's objective field its object. At the end of that, having that same object, which lasts only a single conscious moment, rebirth-linking consciousness arises. This also is the kind of rebirth-linking with a present object and comes next to a death consciousness with a past object.... (P. Pfn., p.634, Vibh. Comy., p.151).

The objects of the remaining rebirth consciousnesses and how rebirth occurs are given in the P. Pfn.

With Reference to Planes. The conditioning states are present in the 31 planes and also in inanimate things such as forests, mountains, oceans, etc. In the 11 sensuous planes all the 6 kinds of objects, i.e. all the conditioning states, are present; in the 15 fine-material planes exclusive of the non-percipient plane odour-base, taste-base and tangible object-base are absent; in the 4 immaterial planes all the 5 sense-objects are absent. As regards the conditioned states, they are present in the 30 planes exclusive of the non-percipient plane.

With Reference to Beings. Non-percipient beings cannot take the 6 kinds of objects; beings at the moments of 4 Path-consciousnesses and at the attainments of jhānas and Fruitions do not take the 5 sense-objects but only cognizable object; the Anāgāmīs and Arahats abiding in the Attainment of Extinction do not take any of the 6 kinds of objects; beings in the present existence who took kamma object at death in a previous existence and brahmās do not take the 5 sense-objects as objects of rebirth-consciousness, life-continuum and death-consciousness.

3 PREDOMINANCE CONDITION

(a) Conascence-predominance

Conditioning and Conditioned States. (i)-(iv) in the chart.

(i) Conditioning Force of Predominant Desire. In the Explanation of the Single Enumerations it was shown that conascence-predominance - where the 4 predominant realities are taken together - has 13 common conditions. Since only desire is here dealt with, the conditions where desire is not a conditioning state have to be excluded. These are the 4 conditions: root, nutriment, faculty and path. Thus predominant desire has only 9 common conditions. Or, taking the conditions of the conascence group to which conascence-predominance belongs, it will be seen that desire is a conditioning state of the 4 Major and 4 Medium conascence conditions and of conascence-predominance, the only one of the 7 Minor conascence conditions. Thus predominant desire has 9 common conditions.
Completely and Appropriately. All the conditioning and conditioned states of predominant desire are found in predominance and the 4 Major conascence conditions. So the conditioning force of predominant desire occurs completely in these 5 common conditions. But only some of the conditioned states of predominant desire are found in the 4 Medium conascence conditions and, therefore, the conditioning force of predominant desire occurs appropriately in these 4 conditions. So predominant desire has 9 common conditions and its conditioning force occurs completely in 5 (predominance and 4 Major conascence) and appropriately in 4 (4 Medium conascence). That is why 9 is given under 'appropriately' in the chart.

(ii) Conditioning Force of Predominant Effort. Effort is also a conditioning state of faculty and path conditions and so only 2 conditions, root and nutriment (instead of the 4 as was the case with predominant desire) are excluded from the 13 common conditions of conascence-predominance condition. So predominant effort has 11 common conditions and its conditioning force occurs completely in 7 (the 5 as in predominant desire, faculty and path) and appropriately in 4 (4 Medium conascence).

(iii) Conditioning Force of Predominant Consciousness. Consciousness is also a conditioning state of nutriment and faculty conditions of the Minor conascence group and so only 2 conditions, root and path, are excluded from the 13 common conditions of conascence-predominance. Therefore, predominant consciousness has 11 common conditions and its conditioning force occurs completely in 7 (the 5

as above, nutriment and faculty) and appropriately in 4 (4 Medium conascence).

(iv) Conditioning Force of Predominant Investigating-wisdom. Investigating-wisdom comes under the ultimate reality, knowledge, which is associated with 34 three-rooted impulsions. Since knowledge is also a conditioning state of root, faculty and path conditions of the Minor conascence group, only nutriment is excluded from the 13 common conditions of conascence-predominance. So predominant investigating-wisdom has 12 common conditions and its conditioning force occurs completely in 8 (the 5 as above, root, faculty and path) and appropriately in 4 (4 Medium conascence).

Why Some Mental Factors are Excluded from the Conditioned States (see Chart). When desire, effort or investigating-wisdom is the conditioning state, it must be excluded from the conditioned states. Since 2 delusion-rooted consciousnesses can never be predominant impulsions, doubt (which is associated with one of them) is always excluded. As regards consciousness, when it is a conditioning state it cannot be a conditioned state as well because 2 consciousnesses cannot be associated. So in this case the conditioned states are the associated mental factors. With investigating-wisdom as the conditioning state, doubt is never a conditioned state and so, in this case, there is no need for its exclusion.

(b) Object-predominance

(v) Conditioning and Conditioned States. As in the chart and the same as in the SEC.

Conditioning Force. On examination of the conditioning and conditioned states it will be found that all or some of them are included in those of the 8 conditions of the object group. On reference to the Explanation of the Single Enumerations, it will be seen that object-predominance occurs completely in object, predominance and strong-dependence conditions because all the states are included in them. But in the remaining 5 conditions of the object group only some of the states are included and, therefore, object-predominance occurs appropriately in them. So the conditioning force of object-predominance, which is present amongst those of the 8 common conditions, occurs completely in the 3 conditions above and appropriately in 5 (dependence, prenascence, dissociation, presence and non-disappearance).

All the great and wonderful things in this world can be performed owing to the conditioning force of conascence-predominance which consists of the predominant factors,

desire, effort, consciousness and investigating-wisdom. On the other hand, since greed-rooted and hate-rooted impulsions are included in predominant consciousness, their conditioning forces can bring about suffering and destruction in manifold ways to oneself, to the inhabitants of the world and to the world itself. As an example, take the case of an angry person. It will be seen that his eyes are bulging out almost to the point of bursting as if he were about to devour someone. Here the hate-rooted impulsions, the conditioning states, are functioning predominantly and so the conditioned states, the associated mental factors and predominant mind-produced matter, the physical manifestation of anger described above, arise.

Results Depend Upon the Degree of Predominance. Faultless sensuous and lofty impulsions (Dhs., p.69; Dhs. trsl., p.76) are classed as (1) inferior (hīna), (2) medium (majjhima), and (3) superior (paṇīta), and the results produced by them are different. For instance, when the first Jhāna developed functions as predominance which is: (1) inferior, rebirth takes place in the plane of Brahmā's retinue, (2) medium, rebirth takes place in the plane of Brahmā's ministers, (3) superior, rebirth takes place in the plane of great Brahmās (Vibh., p.439). So it must be understood that desire, effort, etc. give results graded according to their degree of predominance.

Also in the human world it will be observed that, although there is only the same class of human beings, there are differences in their status. For the latter depends upon the degree of predominance with which kamma was performed in past existences. This was expounded in many Suttas, one of which is in M.L.S. III, p.248, given below:

> Now, good Gotama, what is the cause, what the reason that lowness and excellence are to be seen among human beings while they are in human form? For, good Gotama, human beings of short life-span are to be seen and those of long life-span; those of many and those of few illnesses; those who are ugly, those who are beautiful; those who are of little account, those of great account; those who are poor, those who are wealthy; those who are of lowly families, those of high families; those who are weak in wisdom, those who are full of wisdom. Now what, good Gotama, is the cause, what the reason that lowness and excellence are to be seen among human beings while they are in human form?
>
> Deeds (kamma) are one's own, brahman youth, beings are heirs to deeds, deeds are matrix, deeds are kin, deeds are arbiters. Deed divides beings, that is to say by lowness and excellence.

[redacted]ROXIMITY AND CONTIGUITY CONDITIONS

It was mentioned earlier that the functions of the different consciousnesses would be shown by a chart when proximity condition is dealt with. These functions are given in Expos. as, for example, in vol.II, p.352:

> And the second (element of mind cognition known as investigating consciousness) becomes a result on five occasions. How? At the time when the blind, the deaf, the foolish, the mad, a hermaphrodite, or a neuter takes conception in the world of men, such consciousness takes effect as conception; after that as long as such a person lives, it takes effect as life-continuum; in the fivefold object process with respect to the moderately desirable, it takes effect as receiving (investigating), in a vivid object at the six doors, at the moment of death, registration and decease respectively. Thus it results on five occasions.

And also in Vibh. Comy., p.145 and P. Pfn., p.629:

> The remaining nineteen occur in the three kinds of becoming, either in the course of an existence or at rebirth-linking, as appropriate. How?
>
> Firstly in one who has been reborn by means of either profitable-result or unprofitable result; according as his faculties mature, so the five profitable-resultant eye, etc., consciousnesses occur accomplishing the respective functions of seeing, hearing, smelling, tasting, and touching contingent respectively upon a desirable or desirable-neutral visible datum, etc., as objects that have come into the focus of the eye, etc., and having the sensitivity of the eye, etc., as (material) support. And likewise the five unprofitable-resultant consciousnesses; the only difference being this, that the visible data, etc., as object for these are undesirable or undesirable-neutral. And these ten are invariable as to their door, object, physical basis, and position (in the cognitive series), and invariable as to their functions ...

All these functions are summarized in Cpd., pp.114-17.

Based on the knowledge of these various functions, it is possible to determine the consciousness that can arise after a consciousness of known function. Therefore, the consciousnesses that must succeed one another in a particular mental process can be known. For example, greed-rooted consciousness performs the function of impulsion and so, after these impulsions take place, registering consciousness, life-continuum or death-consciousness must arise in such mental processes.

Of the 11 registering consciousnesses, 19 life-continuums, 10 sensuous death-consciousnesses and 8 greed-rooted impulsions which are possible, there are, actually, only 28 different consciousnesses. For the 2 investigating consciousnesses accompanied by indifference and the 8 great resultant consciousnesses of the 11 registering consciousnesses and the 10 sensuous death-consciousnesses are included in the 19 life-continuums. This leaves 1 of registering consciousness, 19 life-continuums and 8 greed-rooted impulsions, a total of 28 consciousnesses.

The various mental processes, which are here given in full in the Detailed Chart of Proximity Condition, must be understood in order to have a good grasp of this condition. Those who have not studied Pṭh. or, if they have and did not understand it, are of the opinion that these mental processes were not expounded by the Buddha but made up by the Commentators. It can be proved, however, that they were expounded by the Buddha because there is ample evidence provided in the Investigation Chapter of this Faultless Triplet (and which will be pointed out when that chapter is dealt with) and of other Triplets and Couplets.

Functions of Consciousnesses. The Chart of the Fourteen Functions is provided. The chart is read as follows:

1-3. The 19 consciousnesses, namely: 2 investigating consciousnesses accompanied by indifference, 8 great resultants, 9 lofty resultants, perform the functions of rebirth, life-continuum and death;

4. The 2 advertences, namely: five-door and mind-door advertences, perform the function of adverting;

5-9. Twice fivefold consciousnesses, of which 2 eye-consciousnesses perform the function of seeing; 2 ear-consciousnesses perform the function of hearing, etc. The rest of the chart can be read off.

The last two lines of the chart summarize the number of functions performed by the consciousnesses: 55 impulsions (12 faulty consciousnesses, etc.), twice fivefold consciousnesses, 3 mind-elements (five-door advertence and 2 recipient consciousnesses), i.e. 68 (the total of the numbers with asterisks in the last line) consciousnesses, perform 1 function (the line above); investigating consciousness accompanied by pleasure performs 2 functions of investigating and registering; mind-door advertence performs 2 functions of adverting and determining. In the same way read off the consciousnesses which perform 3, 4 and 5 functions.

4 CHART OF FOURTEEN FUNCTIONS

14 functions		Fty 12	Rootless consciousnesses 18												Sensuous 24		Lofty 27			Supra 8	Total
		12	2	2	2	2	2	2	1	2	1	1	1		16	8	18	9	8		
		Faulty consciousnesses	Eye-consciousnesses	Ear-consciousnesses	Nose-consciousnesses	Tongue-consciousnesses	Body-consciousnesses	Recipient consciousnesses	Investigating cons. acc. by pleasure	" " " indiff.		Five-door Advertence	Mind-door Advertence	Arahatta's smile-cons.	Great faultless and functional cons.	Great resultant cons.	Lofty fls. and functional cons.	Lofty resultant cons.	Supra-mundane consciousnesses	
1-3	Rebirth, life-continuum, death									"						"					19
4	Advertence									("	")	"	"								2
5-9	Seeing,* hearing, smelling, tasting, touching		" *	"	"	"	"	"													2 each
10	Receiving							"													2
11	Investigating								("	")											3
12	Determining												"								1
13	Impulsion	"												"	"		"		"		55
14	Registering								("	")						"					11
	No. of functions	1	1					1	2	5	1	2	1	1	1	4	1	3	1		
	Functioning consciousness	*12	*10					*2	1	2	*1	1	*1	*16	8	*18	9	*8			

4 PROXIMITY CONDITION

In proximity condition, where only mental states are involved, the relations between them are: (1) consciousness to consciousness, (2) consciousness to mental factor, (3) consciousness to consciousness and mental factor, (4) mental factor to mental factor, (5) mental factor to consciousness, (6) mental factor to consciousness and mental factor, (7) consciousness and mental factor to consciousness, (8) consciousness and mental factor to mental factor, (9) consciousness and mental factor to consciousness and mental factor. These are given in the Consciousness Couplet and Mental Factor Couplet of the Couplet Pṭh. as: 'Consciousness is related to consciousness by proximity condition' and so on.

Of consciousness and mental factor, the former is known as (i) citta because it is strange and wonderful and cannot be conceived, (ii) viññāṇa because it has the characteristic of knowing, (iii) mano because it is non-substantial and is just a property of knowing. Such descriptions of consciousness are given in Dhs. So this consciousness, which is subtle and abstruse, cannot be known by ordinary persons but only by those who are deeply wise and intelligent.

Since consciousness possesses just the characteristic of knowing an object, it is neither faultless like non-greed nor faulty like greed. So it does not produce results as do non-greed and greed, which are the faultless and faulty mental factors respectively. An analogy to illustrate the difference between consciousness and mental factors is that of drinking a solution of poison in water. The spreading of the solution throughout the whole body is the function of the water and the poisoning of the whole body is the function of the poison. The water cannot poison the body. This is due to the poison. So also, the knowing of an object is the function of consciousness and the performance of the faulty actions to produce faulty results such as birth in a woeful existence are the functions of greed, hate and delusion which are the faulty mental factors associated with consciousness. Here, too, consciousness cannot perform faulty actions to produce faulty results as birth in a woeful existence. These are due to greed, hate and delusion. This also applies to non-greed and so on, the faultless mental factors associated with consciousness which produce good results.

Although it is said that greed and non-greed perform their respective functions, they cannot do so unless consciousness is the forerunner. So the faultless and faulty mental factors can carry out their functions only when

consciousness is associated with them and acts as the forerunner. Actually, consciousness is neither faultless nor faulty but when it is associated with faultless or faulty mental factors and acts as their forerunner it has to accede to their wishes and become like them. That is why consciousness is called faultless or faulty. Therefore, consciousness and mental factors which arise together with (i) greed and the like are stated as 'these are the states that are faulty' and (ii) non-greed and the like as 'these are the states that are faultless' in Dhs.

Just as water when mixed with poison acts as the leader of the poison, so also consciousness when associated with faultless and faulty mental factors acts as their leader. This is stated as 'Monks, whatsoever things are evil, have part in evil, are on the side of evil:- all such have mind (consciousness) for their causing. First arises mind as the forerunner of them and these evil things follow after' (G.S. I, p.9). So unless the mind is tamed it will produce evil results. That is why in the Suttas there are many statements in this connection such as: 'The mind that is untamed conduces to great loss; the mind that is tamed conduces to great profit' (G.S. I, p.5). Also

> This mind, monks, is luminous, but it is defiled by taints (corruptions) that come from without (adventitious). But this the uneducated manyfolk understands not as it really is. Wherefore for the uneducated manyfolk there is no cultivation of the mind, I declare. That mind, monks, is luminous, but it is cleansed of taints that come from without. This the educated Ariyan disciple understands as it really is. Wherefore for the educated Ariyan disciple there is cultivation of the mind, I declare (G.S. I, p.8).

Full accounts of the meaning and nature of (i) consciousness are given in Dhs., Consciousness Yamaka, Dhammapada, Samy. and Anguttara and (ii) mental factors in Dhs.

(i)-(v)[1] Indeterminate-indeterminate

Conditioning and Conditioned States. Ear-consciousness elements, etc. must be taken in the same way as shown above with the 2 eye-consciousness elements.

Conditioning Force. The 5 common conditions are those of the proximity group, i.e. proximity, contiguity, strong-dependence, absence and disappearance, which belong to the proximity-strong-dependence group of 7 conditions. They are common because all the conditioning and conditioned

1 These items in the chart correspond with those in C.R.

states concerned in each of the above relations are contained in them. The other 2 conditions: (i) repetition condition where only the impulsions are related to one another and (ii) proximity-kamma where only the volitions associated with the 4 Path consciousnesses are related to the Fruition consciousnesses, are excluded because those states concerned are not contained in them. This is why these 2 conditions are excluded wherever 5 common conditions are given in the chart for the relations by proximity condition. The 5 conditions of the proximity group always occur together completely because they have the same conditioning and conditioned states. So the particular conditioning force in each of the ind-ind relations above, which is present amongst those of the 5 common conditions, occurs completely in them.

(vi) Faultless-faultless

Conditioning States. The preceding 17 mundane faultless impulsions are the conditioning states. The last of each of these impulsions is excluded because, in the mental process, it is followed, not by a faultless state, but by an indeterminate state which is either registering consciousness or life-continuum. Since in this relation a faultless state must be followed by a faultless state, such impulsions cannot be conditioning states here. Similarly, Path impulsions are excluded from the conditioning states because they are followed by Fruition consciousnesses which are indeterminate states. (Refer to the Detailed Chart of Proximity Condition.)

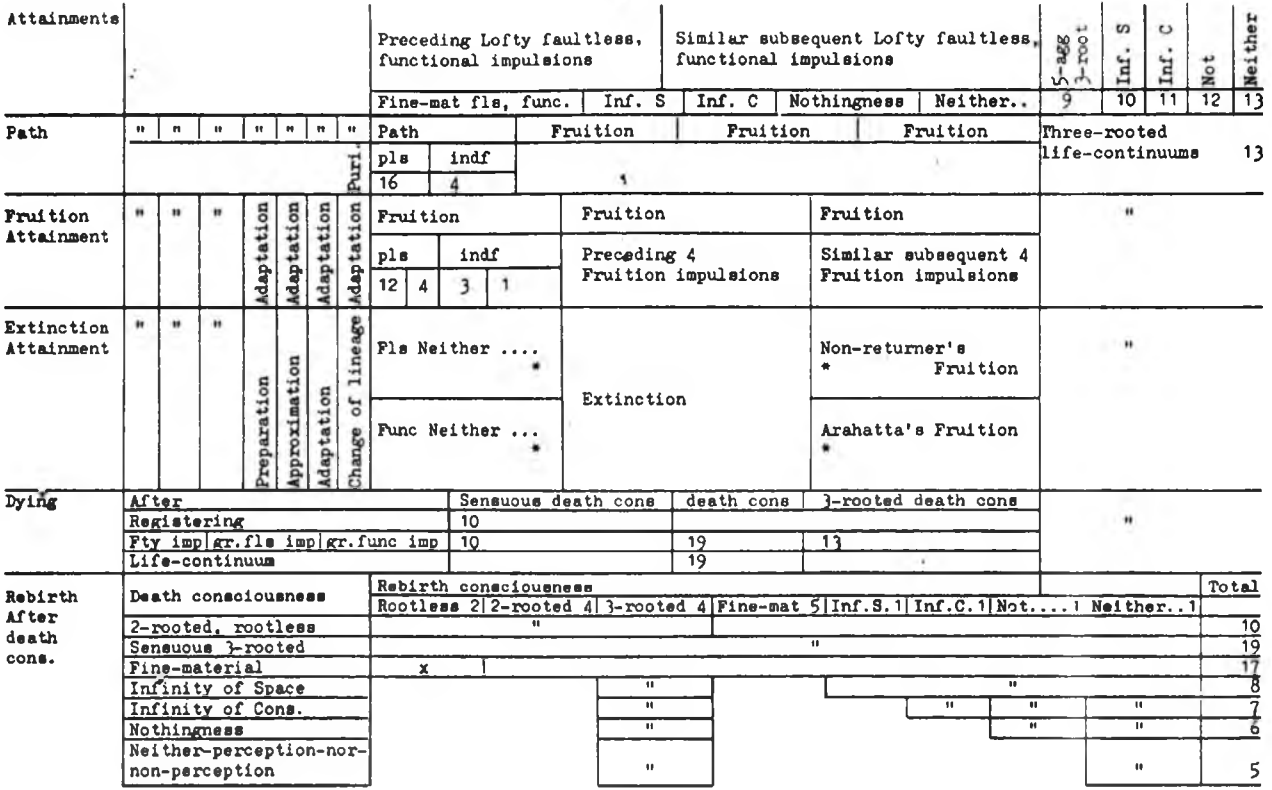
Conditioned States. The subsequent 21 faultless impulsions are the conditioned states. The first of each of the 17 mundane impulsions is excluded because, in the mental process, it is preceded, not by a faultless state, but by an indeterminate state which is either determining consciousness or mind-door advertence. Since in this relation a faultless state must precede a faultless state, such impulsions cannot be conditioned states here. In the case of the 4 Path impulsions (faultless), which occur only once, each of them is preceded by either change-of-lineage or purification which are great faultless states and so they are included as conditioned states. This is why there are 21 faultless conditioned states.

It is to be noted that all the conditioning and conditioned states are here taken together and the relation shown in a general way. But proper selection of these faultless states must be made, as done in the Detailed Chart of Proximity Condition to which reference will have to be made, to know the relations in detail.

5 DETAILED CHART OF PROXIMITY CONDITION

Processes	Preceding cons. = Conditioning state								Subsequent cons. = Conditioned state									
	Slight								Very great, great, clear or obscure									
	Rebirth	Life-Continuum 16	Md-door adv	5-door-adv	2 x 5 cons	Recipient	Investigating	Md-door adv Determining	Sensuous impulsions 29							Registering	Registering	Life Continuums
									First	Second	Third	Fourth	Fifth	Sixth	Seventh			Sensuous 10
Sensuous		5 agg. pl. 15	"					2nd	Greed rooted, delusion rooted, great fls cons							11		Life-continuum 19
		Imm 4	"		5 agg.pl. L.C.			15	Hate-rooted cons							Indf	6	Sensuous indf L.C. 6
									Arahatta's smile cons							pls	5	5 agg.three rooted 9
									Great func accompanied by pleasure							pls	5	Three-rooted 13
									" indifference							Indf	6	Three-rooted 13

Jhāna	Vibrating L.C.	Arresting L.C.	Md-door adv	Preparation	Approximation	Adaptation	Change of lineage	Lofty fls jh		Lofty func jh		Jhāna	Jhāna	Jhāna	
								pls	indf	pls	indf				
								4	5	4	5				Life-Continuums


Attainments
Preceding Lofty faultless, functional impulsions
Similar subsequent Lofty faultless, functional impulsions
5-agg 3-root
Inf. S
Inf. C
Not
Neither
Fine-mat fls, func.
Inf. S
Inf. C
Nothingness
Neither..
9
10
11
12
13
Path
Path
Fruition
Fruition
Fruition
Three-rooted life-continuums
13
pls
indf
16
4
Fruition Attainment
Fruition
Fruition
Fruition
Preceding 4 Fruition impulsions
Similar subsequent 4 Fruition impulsions
pls
indf
12
4
3
1
Adaptation
Extinction Attainment
Fls Neither ....
Func Neither ...
Extinction
Non-returner's Fruition
Arahatta's Fruition
Preparation
Approximation
Adaptation
Change of lineage
Dying
After Registering
Pty imp
gr.fls imp
gr.func imp
Life-continuum
Sensuous death cons
death cons
3-rooted death cons
10
10
19
19
13
Rebirth After death cons.
Death consciousness
Rebirth consciousness
Rootless 2
2-rooted 4
3-rooted 4
Fine-mat 5
Inf.S.1
Inf.C.1
Not....1
Neither..1
Total
2-rooted, rootless
10
Sensuous 3-rooted
19
Fine-material
17
Infinity of Space
8
Infinity of Cons.
7
Nothingness
6
Neither-perception-nor-non-perception
5

HOW TO READ THE CHART

1 Sensuous Processes

I (1) Rebirth consciousness is related to first life-continuum;
(2) preceding first life-continuum, etc. are related to subsequent second life-continuum, etc.;
(3) 15 five-aggregate life-continuums are related to 2 advertences;
(4) 4 immaterial life-continuums are related to mind-door advertence;
(5) five-door advertence is related to twice fivefold consciousnesses;
(6) twice fivefold consciousnesses are related to recipient consciousness;
(7) recipient consciousness is related to investigating consciousness;
(8) investigating consciousness is related to determining consciousness;

II (9) If the process is slight (paritta), first determining consciousness is related to second determining consciousness;
(10) second determining consciousness is related to 15 five-aggregate life-continuums;

III (11) If the processes are very great (atimahanta), great (mahanta), clear (vibhūta) or obscure (avibhūta), determining consciousness or mind-door advertence is related to first impulsion (of the 29 sensuous impulsions);
(12) first impulsion is related to second impulsion ... sixth impulsion is related to seventh impulsion;

IV (13) If registering consciousness arises after greed-rooted, delusion-rooted or 8 great faultless impulsions, the last greed-rooted impulsions, etc. are related to 11 registering consciousnesses; if it does not arise, the last greed-rooted impulsions, etc. are related to 19 life-continuums;
(14) If registering consciousness arises after hate-rooted impulsions, the last hate-rooted impulsions are related to 6 registering consciousnesses accompanied by indifference; if it does not arise, the last hate-rooted impulsions are related to 6 sensuous life-continuums accompanied by indifference;
(15) If registering consciousness arises after Arahatta's smile impulsion, the last Arahatta's smile impulsion is related to 5 registering consciousnesses accompanied by pleasure; if it does not arise, the last Arahatta's smile impulsion is

related to 9 five-aggregate three-rooted life-continuums;
(16) If registering consciousness arises after the great functional impulsions accompanied by pleasure, the last great functional impulsions accompanied by pleasure are related to 5 registering consciousnesses accompanied by pleasure; if it does not arise, it is related to 13 three-rooted life-continuums;
(17) If registering consciousness arises after the great functional impulsions accompanied by indifference, the last great functional impulsions accompanied by indifference are related to 6 registering consciousnesses accompanied by indifference; if it does not arise, it is related to 13 three-rooted life-continuums;

V (18) first registering consciousness is related to second registering consciousness; second registering consciousness is related to 10 sensuous life-continuums;

2 Jhāna, Path and Fruition Attainment Processes

VI (19) First pair of great faultless consciousnesses, functioning as change-of-lineage, purification or adaptation, is related to 4 Lofty faultless consciousnesses accompanied by pleasure, 16 Path consciousnesses accompanied by pleasure and 12 lower Fruition consciousnesses accompanied by pleasure;
(20) third pair of great faultless consciousnesses, functioning as change-of-lineage, purification or adaptation, is related to 5 Lofty faultless consciousnesses accompanied by indifference, 4 Path consciousnesses accompanied by indifference and 3 lower Fruition consciousnesses accompanied by indifference;
(21) first pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 4 Lofty functional consciousnesses accompanied by pleasure and 4 Arahatta's Fruition consciousnesses accompanied by pleasure;
(22) third pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 5 Lofty functional consciousnesses accompanied by indifference and 1 Arahatta's Fruition consciousness accompanied by indifference;

3 Attainments Processes

VII (23) In the Attainments processes, preceding Lofty faultless or functional impulsions are related to similar subsequent Lofty faultless or functional impulsions;
(24) the last fine-material faultless or functional impulsions are related to 9 five-aggregate three-rooted life-continuums;
(25) the last faultless or functional infinity of space impulsions are related to 9 five-aggregate three-rooted life-continuums and infinity of space life-continuum, i.e. 10 life-continuums;
(26) the last faultless or functional infinity of consciousness impulsions are related to 11 life-continuums, i.e. 9 five-aggregate three-rooted, infinity of space and infinity of consciousness;
(27) the last faultless or functional nothingness impulsions are related to 12 life-continuums, i.e. 9 five-aggregate three-rooted, infinity of space, infinity of consciousness and nothingness;
(28) the last faultless or functional neither-perception-nor-non-perception impulsions are related to 13 life-continuums, i.e. 9 five-aggregate three-rooted, infinity of space, infinity of consciousness, nothingness and neither-perception-nor-non-perception;

4 Extinction Attainments

VIII (29) Having emerged from the Attainment of Extinction, the last faultless or functional neither-perception-nor-non-perception impulsion is related to Non-returner's Fruition or Arahatta's Fruition;

5 Path

IX (30) Stream-winner's Path is related to Stream-winner's Fruition; Once-returner's Path is related to Once-returner's Fruition; Non-returner's Path is related to Non-returner's Fruition; Arahatta's Path is related to Arahatta's Fruition;

6 Fruition Attainment Processes

X (31) Preceding 4 Fruition impulsions are related to similar subsequent 4 Fruition impulsions;
(32) the last 4 Fruition impulsions are related to 13 three-rooted life-continuums;

7 Dying Processes

XI (33) In the dying process, if death consciousness arises after registering consciousness, the second registering consciousness is related to 10 sensuous death consciousnesses;
(34) if death consciousness arises after faulty impulsions the last (the fifth) faulty impulsion is related to 10 sensuous death consciousnesses;
(35) if death consciousness arises after great faultless impulsions, the last (the fifth) great faultless impulsion is related to 19 death consciousnesses;
(36) if death consciousness arises after great functional impulsions, the last (the fifth) great functional impulsion is related to 13 three-rooted death consciousnesses;
(37) if death consciousness arises after life-continuum, 19 life-continuums are related to 19 death consciousnesses;

8 Rebirth After Death Consciousness

XII (38) 4 two-rooted and 2 rootless death-consciousnesses are related to 10 sensuous rebirth-consciousnesses;
(39) 4 sensuous three-rooted death consciousnesses are related to 19 rebirth consciousnesses;
(40) 5 fine-material death consciousnesses are related to 17 rooted rebirth consciousnesses;
(41) infinity of space death consciousness is related to 4 three-rooted sensuous and 4 immaterial rebirth consciousnesses;
(42) infinity of consciousness death consciousness is related to 4 three-rooted sensuous, infinity of consciousness, nothingness and neither-perception-nor-non-perception rebirth consciousnesses;
(43) nothingness death consciousness is related to 4 three-rooted sensuous, nothingness and neither-perception-nor-non-perception rebirth consciousnesses;
(44) neither-perception-nor-non-perception death consciousness is related to 4 three-rooted sensuous and neither-perception-nor-non-perception rebirth consciousnesses.

Relations in Detail to Show the Conditioning States. First great faultless impulsion is related to second impulsion; second impulsion is related to third impulsion ... sixth impulsion is related to seventh impulsion. (This is read from the sensuous impulsions in the Detailed Chart.)

First pair of great faultless consciousnesses (i.e. associated with knowledge), functioning either as change-of-lineage or purification, is related to 4 Lofty faultless consciousnesses and 16 (as expanded) Path consciousnesses accompanied by pleasure. Third pair of great faultless consciousnesses, functioning either as change-of-lineage or purification, is related to 5 Lofty faultless consciousnesses and 4 Path consciousnesses accompanied by indifference. (This is read from the change-of-lineage and purification columns of the Detailed Chart.)

In the process of Attainment (Samāpajjana-vīthi) preceding 9 Lofty faultless impulsions are related to similar subsequent 9 Lofty faultless impulsions.

Conditioned States. It will be seen from the above that these are second great faultless impulsions, etc., 9 Lofty faultless consciousnesses and 20 (as expanded) Path-consciousnesses.

Conditioning Force. All the above conditioning and conditioned states are included in those of the 5 conditions of the proximity group as well as in repetition condition. So the particular conditioning force in this fls-fls relation, which is present amongst those in the 6 common conditions, occurs completely in them.

(vii) Faultless-indeterminate

Conditioning and Conditioned States. See AEC.

In Detail: Conditioning States. If registering consciousness arises after the impulsions, the last great faultless impulsion (which is the seventh of one[1] of the 8 great faultless consciousnesses) is related to (one of) the 11 registering consciousnesses (indeterminate). Otherwise the last great faultless impulsion is related to (one of) the 19 life-continuums (indeterminate) arising after it.

First pair of great faultless consciousnesses, functioning as adaptation, is related to 12 (as expanded) lower Fruitions accompanied by pleasure; third pair of great faultless consciousnesses, functioning as

1 Although the total of the states is given they have to be taken singly in every case.

adaptation, is related to 3 (as expanded) lower Fruitions accompanied by indifference. This is read from the Fruition attainment process.

The last fine-material faultless impulsion is related to the 9 three-rooted life-continuums in five-aggregate planes; the last faultless infinity of space impulsion is related to 10 life-continuums (the 9 above and infinity of space); the last faultless infinity of consciousness impulsion is related to 11 life-continuums (the 10 above and infinity of consciousness); the last faultless nothingness impulsion is related to 12 life-continuums (the 11 above and nothingness); the last faultless neither-perception-nor-non-perception impulsion is related to 13 life-continuums (the 12 above and neither-perception-nor-non-perception), having emerged from the Attainment of Extinction, the last faultless neither-perception-nor-non-perception is related to the Non-Returner's Fruition; 4 Path-consciousnesses are related to the corresponding 4 Fruition-consciousnesses.

In the Dying Process. The last (usually the fifth) great faultless impulsion is related to 19 death-consciousnesses (which are the same as life-continuums).

Conditioned States. From the above it is seen that these are subsequent 11 registering consciousnesses, 9 Lofty resultant consciousnesses, 4 Fruitions and 38 mental factors.

Conditioning Force. All the above conditioning and conditioned states are included in those of the 5 conditions of the proximity group and parts of them in proximity-kamma condition. So the particular conditioning force in this fls-ind relation, which is present amongst those of the 6 common conditions, occurs completely in the 5 proximity group conditions and appropriately in kamma condition. For in proximity-kamma, only the volitions of the Path impulsions, as the conditioning states, and the 4 Fruitions, as the conditioned states, are included amongst those in this relation.

(viii) Faulty-faulty

In Detail: Conditioning States. First faulty impulsion is related to second impulsion; second impulsion is related to third impulsion ... sixth impulsion is related to seventh impulsion.

Conditioned States. From the above it is seen that these are second faulty impulsions, etc.

Conditioning Force. The same as faultless-faultless above.

(ix) Faulty-indeterminate

In Detail: Conditioning States. If registering consciousness arises after the impulsions in the cases of (i) 8 greed-rooted and 2 delusion-rooted impulsions, the last faulty impulsion (which is the seventh) is related to 11 registering consciousnesses; otherwise this last impulsion is related to 19 life-continuums and (ii) 2 hate-rooted impulsions, the last faulty impulsion is related to 6 registering consciousnesses accompanied by indifference; otherwise this last impulsion is related to 6 sensuous life-continuums accompanied by indifference.
In the Dying Process. The last (usually the fifth) faulty impulsion is related to 10 sensuous death-consciousnesses.
Conditioned States. These are the subsequent 11 registering consciousnesses, 9 lofty resultant consciousnesses and 35 mental factors.
Conditioning Force. It occurs completely in the 5 conditions of the proximity group.

(x) Indeterminate-indeterminate

Conditioning and Conditioned States. See AEC.
In Detail: Conditioning States. Rebirth-consciousness is related to first life-continuum; preceding first life-continuum is related to subsequent second life-continuum; preceding second life-continuum is related to subsequent third life-continuum and so on; 15 life-continuums in the five-aggregate planes are related to 2 advertences (these are to be found in the sensuous process of the Detailed Chart); 4 immaterial life-continuums are related to mind-door advertence; five-door advertence is related to twice fivefold consciousnesses; twice fivefold consciousnesses are related to recipient consciousness; recipient consciousness is related to investigating consciousness; investigating consciousness is related to determining consciousness.
In the Slight Object Process (parittārammaṇa-vīthi). The first determining consciousness is related to the second determining consciousness; the second determining consciousness is related to 15 life-continuums in the five-aggregate planes.
In the Very Great (atimahanta), Great (mahanta), Clear (vibhūta) and Obscure (avibhūta) Object Processes. Determining consciousness or mind-door advertence is related to Arahatta's smile-consciousness or 8 great functional impulsions; first great functional impulsion is related to second impulsion; second impulsion is related to third impulsion ... sixth impulsion is related to seventh impulsion.

If registering consciousness arises after the impulsions, (i) the last (the seventh) impulsion of Arahatta's smile-consciousness is related to 5 registering consciousnesses accompanied by pleasure; otherwise it is related to 9 three-rooted life-continuums in the five-aggregate planes; (ii) the last great functional impulsion accompanied by pleasure is related to 5 registering consciousnesses accompanied by pleasure; otherwise it is related to 13 three-rooted life-continuums; (iii) the last great functional impulsion accompanied by indifference is related to 6 registering consciousnesses accompanied by indifference; otherwise it is related to 13 three-rooted life-continuums.

First registering consciousness is related to second registering consciousness; second registering consciousness is related to 10 sensuous life-continuums.

First pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 4 Lofty functional consciousnesses and 4 Arahatta's Fruition-consciousnesses accompanied by pleasure; third pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 5 Lofty functional consciousnesses and 1 Arahatta's Fruition-consciousness accompanied by indifference.

In the Process of Attainments. Preceding Lofty functional impulsions are related to similar subsequent Lofty functional impulsions.

The last fine-material functional impulsion is related to 9 three-rooted life-continuums in the five-aggregate planes; the last functional infinity of space impulsion is related to 10 life-continuums (the 9 above and infinity of space); the last functional infinity of consciousness impulsion is related to 11 life-continuums (the 10 above and infinity of consciousness); the last functional nothingness impulsion is related to 12 life-continuums (the 11 above and nothingness); the last functional neither-perception-nor-non-perception impulsion is related to 13 life-continuums (the 12 above and neither-perception-nor-non-perception); having emerged from the Attainment of Extinction, the last functional neither-perception-nor-non-perception impulsion is related to Arahatta's Fruition-consciousness.

Preceding 4 Fruition impulsions are related to similar subsequent 4 Fruition impulsions. The last 4 Fruition impulsions are related to 13 three-rooted life-continuums.

In the Dying Process. If death-consciousness arises: (i) after registering consciousness, the second registering consciousness is related to 10 sensuous death-consciousnesses; (ii) after great functional impulsions,

the last (the fifth) great functional (dying) inpulsion is related to 13 three-rooted death-consciousnesses; (iii) after life-continuum, 19 life-continuums are related to 19 death-consciousnesses.

In the Rebirth Process. The different relations are:

(1) 4 two-rooted and 2 rootless death-consciousnesses are related to 10 sensuous rebirth-consciousnesses;

(2) 4 sensuous three-rooted death-consciousnesses are related to 19 rebirth-consciousnesses;

(3) 5 fine-material death-consciousnesses are related to 17 rooted rebirth-consciousnesses;

(4) infinity of space (immaterial) death-consciousness is related to 4 three-rooted sensuous and 4 immaterial rebirth-consciousnesses;

(5) infinity of consciousness (immaterial) death-consciousness is related to 4 three-rooted sensuous, infinity of consciousness, nothingness and neither-perception-nor-non-perception rebirth-consciousnesses;

(6) nothingness (immaterial) death-consciousness is related to 4 three-rooted sensuous, nothingness and neither-perception-nor-non-perception rebirth-consciousnesses;

(7) neither-perception-nor-non-perception (immaterial) death-consciousness is related to 4 three-rooted sensuous and neither-perception-nor-non-perception rebirth-consciousnesses.

Conditioned States. From the above it will be seen that these are 36 resultant consciousnesses including Arahatta's death-consciousness, 20 functional consciousnesses, 38 mental factors.

Conditioning Force. All the above conditioning and conditioned states are contained in those of the 5 conditions of the proximity group, and parts of them in repetition condition. So the particular conditioning force here, which is present amongst those of the 6 common conditions, occurs completely in the 5 conditions of the proximity group and appropriately in repetition condition.

(xi), (xii) Indeterminate-faultless, Indeterminate-faulty

Conditioning and Conditioned States. See AEC.

Conditioning Forces. They occur completely in the 5 conditions of the proximity group.

(xiii)

Conditioning and Conditioned States. See AEC. Here the total of the conditioning and conditioned states of proximity condition as a whole are given.

Conditioning Force. All the above conditioning and conditioned states are contained in those of the 5 conditions of the proximity group, and parts of them in repetition and kamma conditions, the remaining 2 of the 7 that belong to the proximity-strong-dependence group. So the particular conditioning force, which is present amongst those of the 7 common conditions, occurs completely in the 5 proximity group conditions and appropriately in repetition and kamma conditions.

It will be seen from the Detailed Chart of Proximity Condition, where the analytical units of the conditioning and conditioned states are given, that all the mental processes which are concerned with the Faultless Triplet are included. The relations between one consciousness and another in these mental processes will be considered again when dealing with the Investigation Chapter where textual references will be given.

So long as Parinibbāna has not taken place after becoming an Arahat, there is an uninterrupted succession of consciousnesses, each preceding consciousness ceasing and a subsequent one arising, without a break, in the continuity of a being in the round of existences excepting (i) during existence in the non-percipient plane and (ii) during the Attainment of Extinction. Of course, when consciousness is mentioned it means a group of mentality comprising one consciousness and its associated mental factors. Now, two groups of mentality cannot arise at the same time in the continuity of a being. One group has to cease before another group of the same or another kind can arise. But since the arisings of these groups of mentality take place with such rapidity that it defies description, it appears that they arise simultaneously. However, a new group of mentality can arise only after the previous one has ceased and is no longer in existence. Thus, with the momentary awareness each time of the same or new object, a new group of mentality arises, the old group having ceased to exist.

This continual change from old to new groups of mentality is known as succession of consciousnesses. It is only when this succession is analysed in order to observe the changes of consciousness that impermanence will be properly comprehended. It is such succession that acts as a stumbling block for perceiving impermanence. This is why the Comy. states that continuity of the successive consciousnesses masks impermanence.

On casual observation it appears that the flowing water in the river is a stretch of still water and the flame of a lamp is one and the same still flame. But on careful examination it is found that movement takes place in both

the cases. This movement is due to the change from old to new materiality in the flowing water and burning flame. It is because of these changes that the water flows and the flame burns. Similarly, mentality is repeatedly changing from old to new but these changes are so subtle and rapid that it appears to be unbroken and continuous.

Proximity condition shows that the consciousnesses, which are separate and discontinuous, are impermanent. Also, that the consciousnesses in the continuity of a being are arising and ceasing at every instant, i.e. the mental life of a being lasts for an instant. Here the cause, the preceding consciousness, ceases for the effect, the subsequent consciousness, to arise. Thus this kind of causality is quite different from that recognized by scientists.

Planes. This condition occurs in 30 planes but not in the remaining non-percipient plane where there is only materiality.

Persons. This condition occurs in all the 12 types of persons.

5 CONTIGUITY CONDITION

It is shown in the chart that all the conditioning and conditioned states of this condition are the same as proximity condition.

6 CONASCENCE CONDITION

(i) Conditioning and Conditioned States. These are 89 consciousnesses and 52 mental factors. It was already explained that they are classified under the 4 mental aggregates and that these aggregates have to be taken in turns as shown in the chart. All the 4 mental aggregates cannot be taken together as the conditioning and conditioned states for, if they were, there would be no mental aggregate as conditioned and conditioning state respectively.

Although the aggregates are taken in turns as 1, 3, 2 for the conditioning states to show that there are 3 general ways of doing so, when the specific aggregates are taken into account, there are 14 ways in all as shown below:

(1) One Aggregate in Turns: 4 Ways. When the conditioning state is: (i) feeling, the conditioned states are the remaining 3, (ii) perception, the conditioned states are the remaining 3, (iii) mental formation, the conditioned states are the remaining 3, (iv) consciousness, the

conditioned states are the remaining 3. Thus there are 4 ways here.

(2) Three Aggregates in Turns: 4 Ways. When the conditioning states are: (i) feeling, perception and mental formation, the conditioned state is consciousness, (ii) perception, mental formation and consciousness, the conditioned state is feeling, (iii) mental formation, consciousness and feeling, the conditioned state is perception, (iv) consciousness, feeling and perception, the conditioned state is mental formation. There are also 4 ways here.

(3) Two Aggregates in Turns: 6 Ways. When the conditioning states are: (i) feeling and perception, the conditioned states are mental formation and consciousness, (ii) feeling and mental formation, the conditioned states are perception and consciousness, (iii) feeling and consciousness, the conditioned states are perception and mental formation, (iv) perception and mental formation, the conditioned states are feeling and consciousness, (v) perception and consciousness, the conditioned states are feeling and mental formation, (vi) mental formation and consciousness, the conditioned states are feeling and perception. There are 6 ways here. Thus there is a total of 14 ways.

This has to be applied to the 4 great primaries and others. They have to be taken in these ways in the six Chapters and in the conascence and base-prenascence groups of conditions in the Investigation Chapter. The details about these different ways, including those with both mentality and materiality together, are given at the end of G.C.R. Pt II and summarized in a chart of the Permutations and Combinations of the Aggregates.

Conditioning Force. All the mental states are both the conditioning and conditioned states. This is so in the 6 conditions: conascence, mutuality, dependence, association, presence and non-disappearance. But only resultant mental states (where the faultless, faulty and functional states are not included) are those of resultant condition. So this particular conditioning force, which is present amongst those[1] of the 7 common conditions of the conascence group, occurs completely in the 6 conditions above and appropriately in resultant condition.

1 This stresses the fact that a conditioning force never acts alone but always in combination with those of the common conditions concerned. This will not be mentioned again but it should be so understood when the common conditions are given.

(ii) Conditioning and Conditioned States. The 4 great primaries have to be taken in the same way as the 4 mental aggregates. See the chart.
Conditioning Force. It occurs completely in the 5 common conditions: conascence, mutuality, dependence, presence and non-disappearance.

(iii) Conditioning and Conditioned States. 15 rebirth-consciousnesses, 35 mental factors and heart-base in the five-aggregate planes are both the conditioning and conditioned states. If the consciousnesses and mental factors are the conditioning states, heart-base is the conditioned state and vice versa.
Conditioning Force. It occurs completely in the 6 common conditions: conascence, mutuality, dependence, dissociation, presence and non-disappearance. It also occurs appropriately in resultant condition according to the detailed teaching in the Investigation Chapter of C.R., p.169, item 428(b). But in this Analytical Exposition where the relation is given as 'The four immaterial resultant aggregates are mutually related to one another by resultant condition', materiality is neither a conditioning nor conditioned state. So heart-base is excluded here and, therefore, the force of resultant condition is not taken and there are only 6 common conditions.

(iv) Conditioning and Conditioned States. See the chart. The conditioning and conditioned states are the same as those of conascence-dissociation (see this in the chart) but with this difference that they are taken during life only and not at the moment of conception as well. Therefore, rebirth kamma-produced matter is not a conditioned state. However, it is given as such in conascence condition of the Investigation Chapter, C.R., pp.151-2, item 419(vii)(b), which, as stated before, is a detailed teaching. It must be noted that when materiality is a conditioning or conditioned state, the condition concerned occurs only in the five-aggregate planes.
Conditioning Force. It occurs completely in the 5 common conditions: conascence, dependence, dissociation, presence and non-disappearance. If rebirth kamma-produced matter is taken into account as in the Investigation Chapter, this conditioning force also occurs appropriately in mutuality and resultant conditions.

(v) Conditioning and Conditioned States. They are clear from the chart.
Conditioning Force. It occurs completely in the 4 common conditions: conascence, dependence, presence and non-disappearance (the 4 Major conascence).

(vi) 'This matter' mentioned in dependence condition and elsewhere in the Analytical Exposition is the heart-

base. For at the moment of conception of a being in the five-aggregate planes, rebirth-consciousness has to depend on the only heart-base which arises together with it. This is the only case where the heart-base is related to consciousness by conascence condition. In this connection the Comy. states: 'Rūpino dhammā arūpīnaṃ dhammānan ti hadaya-vatthu catunnaṃ khandhānaṃ', i.e. (of) the material states, heart-base is related to the immaterial states, the 4 (mental) aggregates. Also, it raises the question as to the occasion when heart-base is related to rebirth-consciousness in the five-aggregate planes and answers that it is only at the moment of conception and not during life.

Two Types of Continuity. All the relations (i)-(vi) by conascence condition occur in the internal continuity of a being. But only (ii) where the great primaries of the same group are mutually related to one another and (v) where the great primaries are related to derived matter (relations in which mental states are not included) occur in external continuity, i.e. in inanimate things.

Planes. All the relations by conascence condition occur in the 26 five-aggregate planes. It must be noted, however, that: (1) only relation (i), where the mental states are mutually related to one another, occurs (a) when eye-consciousness and the rest of the fivefold consciousnesses arise because they do not produce matter and cannot, therefore, be related to mind-produced matter and (b) in the 4 immaterial planes because materiality is absent in them and (2) only relations (ii) and (v), where the relations are between material states, occur in the non-percipient plane because mentality is absent in it just as in the case of external continuity above.

Persons. All the relations occur in the 12 types of persons. But (1) only (ii) and (v) occur in persons during the Attainment of Extinction and (2) only (i), (ii) and (v) occur at Arahatta's death-consciousness.

Period. All the relations by conascence condition occur in the present and, therefore, the cause and effect are related at the time both are present. Thus it is unlike proximity condition where the cause has to cease before the effect can arise.

7 MUTUALITY CONDITION

Mutuality condition, which belongs to the conascence group of conditions, is a part of conascence condition as indicated in the chart.

8 DEPENDENCE CONDITION

There are two kinds: (a) conascence-dependence, (b) prenascence-dependence.

(a) Conascence-dependence

(i)-(v) They are the same as conascence condition.

(b) Prenascence-dependence

(vi) Conditioning and Conditioned States. See the chart.
Conditioning Force. This condition belongs to the base-prenascence group of 6 conditions and since the above conditioning and conditioned states are included in each of them, the conditioning force occurs completely in those 6 common conditions: dependence, prenascence, faculty, dissociation, presence and non-disappearance.

(vii)-(x) Similar to the above.

In Pṭh. it is expounded that the 5 bases are related to fivefold consciousnesses by dependence condition. The Comy. has no remarks on this but beginning from Abhidhammāvatāra Subcomy. the later teachers have pointed out that there are three kinds of each of these 5 bases, namely: (1) slow duration (mandāyuka), (2) quick duration (amandāyuka) and (3) medium duration (majjhimāyuka), and that the fivefold consciousnesses are dependent only on the 5 bases of medium duration and not on those of the other durations. They definitely state that the 5 bases of medium duration are the conditioning states of base-prenascence-dependence condition.

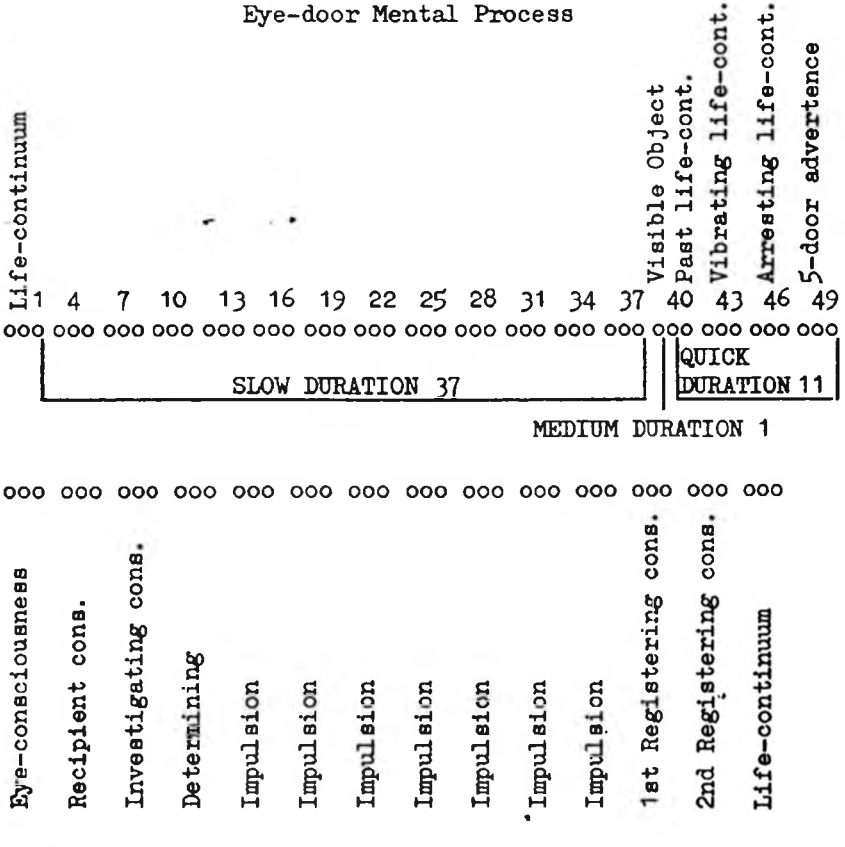
The Three Kinds of Duration. These durations will be explained with eye-base to serve as an example for the remaining 4 bases. Eye-base (sensitive eye), which is kamma-produced matter, arises without any break whatsoever at every phase-moment of thought, i.e. the nascent, static and cessant phases of a thought-moment, and exists for 51 phase-moments of thought.[1] Since each of the nascent and cessant phases of an eye-base lasts for a thought-phase, its static phase lasts for 49 thought-phases. At each of these thought-phases a new eye-base arises. Therefore, at the cessant phase of an eye-base there are 49 eye-bases which have reached the static phases. Of these 49, which is the one:

1 See Disc. on Elem., p.xxvii, for the durations of mental and material elements. A thought-moment consists of 3 phase-moments. To distinguish these phases from the material ones they are called thought-phases.

(1) on which eye-consciousness is dependent?
(2) where visible object impinges on it?
(3) which performs the function of door in the eye-door mental process?

Answers. In all the three cases, it is that eye-base which arises together with past life-continuum. For this eye-base and the visible object which impinges on it cease together after their durations of 17 thought-moments which is also the duration of the eye-door mental process.

From the above it will be seen that the eye-base, on which eye-consciousness depends, must be chosen from the ones that had reached the static phases. The method of selection is given below with the eye-door mental process which is involved here.



The eye-bases which had arisen with the life-continuum starting from the cessant thought-phase of the 13th reckoned backwards from past life-continuum right up to the cessant thought-phase of five-door advertence (the 49

eye-bases that arose during this period of 49 thought-phases) have not ceased but are still at the static phases when eye-consciousness is at its nascent thought-phase. These are the eye-bases that must be taken into account. For (i) at the time when eye-consciousness arises, the eye-base which arises together with it at its nascent thought-phase is at the nascent phase and not at the static phase and (ii) the eye-base that arose with the static thought-phase of the 13th life-continuum reckoned backwards from past life-continuum is at its cessant phase and those prior to it have all ceased. So these eye-bases and those that will arise after the nascent thought-phase of eye-consciousness need not be considered in this mental process.

Slow Duration. The 37 eye-bases which had arisen with each of the life-continuums beginning with the cessant thought-phase of the 13th reckoned backwards from past life-continuum are known as those of slow duration. These eye-bases cease before the ceasing of visible object, which is the object of the eye-door mental process, as shown below:

The eye-base which had arisen with the cessant thought-phase of the first life-continuum preceding past life-continuum ceases at the static phase of the second registering consciousness. For the period of duration of materiality is 51 thought-phases. On the other hand, visible object in this process ceases with the cessant thought-phase of the second registering consciousness. Thus this eye-base ceases one thought-phase earlier than visible object ceases. Similarly, the eye-base which had arisen with the static thought-phase of the above life-continuum ceases 2 thought-phases earlier than visible object, and that which had arisen with the nascent thought-phase of the same life-continuum ceases 3 thought-phases earlier than visible object. By going backwards from past life-continuum to the life-continuums in the manner shown above for the eye-bases, it will be found that the one which had arisen with the cessant thought-phase of the 13th life-continuum preceding past life-continuum ceases at the static thought-phase of eye-consciousness, i.e. 37 thought-phases earlier than visible object. Since all these 37 eye-bases do not cease at the same time as visible object but earlier, they are known as slow duration eye-bases.

Quick Duration. The 11 eye-bases which arise with every thought-phase, beginning with the static thought-phase of past life-continuum and ending with the cessant thought-phase of five-door advertence, are known as eye-bases of quick duration. They cease after the ceasing of visible

object. For example, the eye-base which arises with the static thought-phase of past life-continuum ceases at the nascent thought-phase of the first life-continuum that comes after second registering consciousness, i.e. one thought-phase later than visible object. Similarly, it will be found that the other 10 eye-bases cease much later than visible object, the last being 11 thought-phases later. So they are known as quick duration eye-bases.

Medium Duration. The eye-base which arises with the nascent thought-phase of past life-continuum is known as the eye-base of medium duration. This is the one and only eye-base which ceases at the same time as visible object, and not earlier or later than it as with the ones above. Here both the eye-base and visible object cease at the cessant thought-phase of the second registering consciousness, the stage at which the eye-door mental process ends. As mentioned earlier, the later teachers state that it is on this eye-base, which is the medium duration eye-base, that eye-consciousness is dependent.

This example with eye-base in the eye-door mental process also holds true for the other 4 bases that are involved in the five-door mental process. Normally, the fivefold consciousnesses are dependent on the 5 bases of medium duration during life. But in the dying process these consciousnesses are dependent on the 5 bases that arise with the nascent phase of the 17th thought-moment reckoned backwards from death-consciousness. The reason is that no more kamma-produced matter arises after this thought-moment in the dying process.

This method of selection of the bases of medium duration applies only to the Very Great, Great and Slight Object mental processes (details of which are given in Cpd., pp.27-32, 124-8). For it is only in these cases that fivefold consciousnesses arise in them. The example given above is for the Very Great Object (atimahantārammaṇa) mental process. Those for the other two are given below:

Great Object (mahantārammaṇa) Process. There are two kinds: (i) first and (ii) second great object processes. In (i) the first, there are two past life-continuums preceding vibrating life-continuum instead of one as in the Very Great Object process. By applying the method given in the latter it will be found that there are 37 - 3 = 34 bases of slow duration and 11 + 3 = 14 of quick duration. This is due to the extra past life-continuum where 3 additional bases arise with each of its thought-phases. So there is a decrease of 3 in those of slow and an increase of 3 in those of quick durations. Of course, there is only one base of medium duration but it has shifted one

place behind. In (ii) the second, there are 3 past life-continuums and so there are 31 bases of slow duration and 17 of quick duration. The base of medium duration has again shifted one place behind.

Slight Object (parittārammaṇa) Process. There are six kinds. In the first there are 28 of slow and 20 of quick durations. Those for the others are: second = 25 and 23, third = 22 and 26, fourth = 19 and 29, fifth = 16 and 32, sixth = 13 and 35. In each of these cases an extra past life-continuum intervenes before vibrating life-continuum so that there is an arithmetical progression of 3 in these duraticns and the one of medium duration shifts accordingly. Here the complete stages in the Great Object and the other mental processes are not given but only the additional past life-continuums that are necessary for selection of the durations.

Heart-base. This is the sixth base. Some comments on it are given below:

> Heart. This is the heart flesh. As to colour, it is the colour of the back of a red-lotus petal. As to shape, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a kosātakī (loofah gourd). In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of a punnāga seed's bed where half a pasata (handful) measure of blood is kept, (and where the heart-base pervades and)[1] with which as their support the mind element and mind-consciousness-element occur.... As to location, it is to be found in the middle between the two breasts, inside the body ... (P. Pfn., p.275).
>
> The heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. Its function is to subserve them. It is manifested as the carrying of them. It is to be found in dependence on the blood, of the kind described in the Treatise on Mindfulness of the Body; inside the heart. It is assisted by the primaries with their functions of upholding, etc.; it is consolidated by temperature, consciousness, and nutriment; it is maintained by life; and it serves as physical basis for the mind-element and mind-consciousness-element, and for the states associated with them (P. Pfn., pp.496-7).

1 That within brackets is left out in P. Pfn.

'The heart-basis ... the support for the mind-element and for the mind-consciousness-element': how is that to be known? (i) From scriptures and (ii) from logical reasoning.

(i) The scripture is this: 'The materiality dependent on which the mind-element and mind-consciousness-element occur is a condition, as support-condition, for the mind-element and the mind-consciousness-element and what is associated therewith' (Pṭh. 1.5). If that is so, why is it not mentioned in the Rūpakaṇḍa of Dhs. (pp.583ff)? Its not being mentioned there is for another reason. What is that? Non-inconsistency of the teaching. For while eye-consciousness, etc., have the eye, etc., as their respective supports absolutely, mind-consciousness does not in the same way have the heart-basis as its support absolutely. And the teaching in the physical-basis dyad (vatthu-duka) is given by way of the material supports thus, 'There is matter that is the physical basis of eye-consciousness; there is matter that is not the physical basis of eye-consciousness' (Dhs. 585) and so on; and if the dyads were stated by way of what had the heart-basis absolutely as its support thus, 'There is matter that is the physical basis of mind-consciousness' and so on, then the object dyads (ārammaṇa-duka) do not fall into line: for one cannot say 'There is matter that is the object of mind-consciousness; there is matter that is not the object of mind-consciousness'. So the physical-basis and object dyads being thus made inconsistent, the teaching would lack unity (ekasāra), and the Master's wish was to give the teaching here in a form that has unity. That is why the heart-basis is not mentioned, not because it is unapprehendable.

(ii) But the logical reasoning should be understood in this way. In the five-constituent becoming, (that is, in the sense sphere and fine-material sphere,) these two elements have as their support produced (nipphanna) derived matter. Herein, since the visible-data base, etc., and nutritive essence, are found to occur apart from what is bound up with faculties, to make them the support would be illogical. Since these two elements are found in a continuity that is devoid of the femininity and masculinity faculties (i.e. in the Brahmā world), to make them the support would be illogical too. In the case of the life-faculty, that would have to have another function, so to make it the support would be illogical too. So it is the heart-basis that remains to be recognized as their support.

For it is possible to say that these two elements

have as their support produced derived matter, since existence is bound up with matter in the five-constituent becoming. Whatever has its existence bound up with matter is found to have as its support produced derived matter, as the eye-consciousness element does. The distinction 'in the five-constituent becoming' is made on account of the mind-consciousness-element; in the four-constituent becoming, (i.e. the immaterial sphere) there is no mind-element.

Does there not follow contradiction of the middle term (hetu) because of establishing faculties as their support? No; because that is disproved by what is seen. For these two elements are not, as in the case of eye-consciousness, controlled by the slackness and keenness, etc., of their physical basis; and accordingly it is not said in the texts that they have the faculties as their condition. Hence their having faculties as their support, in other words, their being controlled by them, is disproved.

Granted that these two elements have as their support the derived matter consisting of the heart-basis, how is it to be known that it is kamma-originated, has an invariable function, and is to be found located in the heart? It may be said to be kamma-originated because, like the eye, it is the materiality of a physical basis; and because of that it has an invariable function; because it is the materiality of a physical basis and because it is a support for consciousness, is the meaning. It is known that its location is there because of the heart's exhaustion (khujjana) in one who thinks of anything, bringing it to mind intently and directing his whole mind to it (Vism. Comy., 449-50).

The word 'hadaya (heart)', used in a purely mental and not physical sense, occurs in the definitions of the mind-element and mind-consciousness-element in the Vibh. (pp.88-9). The brain (matthaluṅga), which seems to have been first added as the 32nd part of the body in Ps.i.7, was ignored, and the Vism. is hard put to it to find a use for it. The Piṭakas (e.g. Pṭh. 1·5 quoted above) connect the mind with the matter of the body without specifying (P. Pfn., pp.497-8).

Some references from the Comys. and Subcomys. about the heart-base have been given and now the author's views will be briefly expressed. 'Heart-base' is not specifically mentioned in the Pali Canon but 'base' is expounded in Pṭh. in the Dependent and Conditioned Chapters and the dependence, prenascence, dissociation, presence and non-disappearance conditions of the Investigation Chapter.

Although it occurs frequently in them only one example from each is provided here.

Dependent Chapter. 'Dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates.' This takes place at the moment of conception. It is also given in the Conditioned Chapter.

Conditioned Chapter. 'Conditioned by (heart-)base, arise resultant indeterminate or functional indeterminate aggregates'; 'Conditioned by (heart-)base, arise faultless aggregates'; 'Conditioned by (heart-)base, arise faulty aggregates.'

Investigation Chapter: Dependence Condition. '(Heart-)base is related to resultant indeterminate or functional indeterminate aggregates by dependence condition'; '(Heart-)base is related to faultless aggregates by dependence condition'; '(Heart-)base is related to faulty aggregates by dependence condition.' These are also given for prenascence and the other conditions mentioned above.

Question. Why is it that the general term 'base' expounded in Pṭh. is specified as 'heart-base' by the Commentators when this is not mentioned anywhere in the Pali Canon?

Answer. It is clear to many that eye-consciousness, etc. are dependent and based on eye-base, etc. But in the case of the material base in question, 'heart' is prefixed to it so that there will be no doubt as to which base is meant. For mind-element and mind-consciousness element are dependent on the material base which is situated within the heart and is, therefore, called 'heart-base'. Thus 'base' and 'heart-base' are one and the same.

Material Base Located Within the Heart. When some difficult problem is being pondered over or when some cause for grief is encountered, the heat caused by the anxious mind is transmitted to the material base on which the mind depends. Again, the heat of the base is transmitted to the heart's blood on which the base is dependent and thence to the heart. That is why the chest is heated on those occasions. Also, when a loud and frightful sound is heard or a frightful object is seen, the mind is upset and there is rapid throbbing of the heart and chest. There are times when, because of deep and crushing grief, death occurs of a broken heart. On the other hand, when joy is experienced there is a quaint feeling in the chest. These examples show that the material base on which the mind, i.e. mind-consciousness as distinguished from eye-consciousness, etc., depends is located within the heart.

How the Brain is Affected. The blood and the air that is breathed in are circulating in the body and so the blood of the heart also goes to the brain. When there is great

disappointment or displeasure the mind is inflamed with anger. So the heart-base, on which the mind depends, gets heated and also the heart-blood. Then this hot blood and air also get to the brain which is thereby heated. Therefore, this gives rise to the expression 'the brain is dried up'.

(xi) (a), (b), (c). These show that there are three ways of dependence on the heart-base.

(a) Conditioning States. At the moment of conception of beings in the five-aggregate planes, rebirth-consciousness with its associated mental factors, the base-decad and other kamma-produced matter always arise simultaneously. This is given in the rebirth mental process in the Detailed Chart of Proximity Condition. After rebirth-consciousness, 16 life-continuums arise and cease one after another. The first life-continuum is dependent on the heart-base that had arisen together with rebirth-consciousness; the second life-continuum is dependent on the heart-base which had arisen together with the first life-continuum and so on where the consciousness that arises is dependent on the heart-base that had arisen together with the preceding consciousness. It will be seen from the Detailed Proximity Chart that, with the exception of the twice fivefold consciousnesses, every other consciousness that arises during life in the five-aggregate planes is dependent on the heart-base which had arisen together with the preceding consciousness. That is why the conditioning states are given in this Analytical Exposition Chart as 'Any heart-base which had arisen together with the preceding rebirth-consciousness, etc.'
Conditioned States. The 4 immaterial resultants are excluded because they only perform the functions of rebirth, life-continuum and death in the immaterial planes where there is no materiality and, therefore, are not dependent on a material base.

(b) Conditioning and Conditioned States. At the Attainment of Extinction heart-base, which is kamma-produced matter, goes on arising and ceasing. But it cannot be a conditioning state of base-prenascence-dependence condition at that time because there is no consciousness to depend upon it. However, on the emergence from the Attainment of Extinction, Anāgāmī Fruition (in the case of Anāgāmī) or Arahatta Fruition (in the case of the Arahat) arises. These consciousnesses are dependent on the heart-base which had arisen about one thought-moment before them.

(c) Conditioning and Conditioned States. See the chart. This dependence on the heart-base in the dying process was explained in the Brief Explanations of the Conditions.

Specific Heart-base. The term 'this (yaṃ)' in the text denotes all the heart-bases in the relations (xi) (a), (b) and (c) and is, therefore, indefinite. To make them specific the term 'that (taṃ)' is employed and each of the above relations confirmed. The former term is similar to a plan which has been drawn up, such as the draft of a code of laws, and the latter to the approval of the plan. Here the total conditioning and conditioned states of (a), (b) and (c) are given.

Conditioning Force. This condition belongs to the base-prenascence group of conditions and since all its conditioning and conditioned states are included in those of the 5 base-prenascence conditions, the conditioning force occurs completely in the 5 common conditions: dependence, prenascence, dissociation, presence and non-disappearance. Besides, since the heart-base in the dying process is a conditioning state, base-object-prenascence-dependence and base-object-prenascence-predominance conditions of the object group have to be taken into account. These are common with all the 8 conditions of the object group. So the above conditioning force also occurs appropriately in object, predominance and strong-dependence conditions, the other 5 of the object group being already accounted for above. Thus this conditioning force occurs completely and appropriately in 8 common conditions as explained above.

Planes. Although this condition occurs in the 26 five-aggregate planes, it is only in the 11 sensuous planes that all the 6 bases arise. For in the 15 fine-material planes only 3 bases, eye-base, ear-base and heart-base, arise. The four-aggregate (4 immaterial) planes are excluded because there is no materiality on which the consciousnesses that arise there have to depend.

Persons. This condition occurs in all the 12 types of persons. But for the 4 Path individuals there is only heart-base at those Path-moments. And this condition does not occur in the Anāgāmī and Arahat at the Attainment of Extinction.

9 STRONG-DEPENDENCE CONDITION

23 Relations. There are three kinds of strong-dependence condition: (a) object-strong-dependence, (b) proximity-strong-dependence, (c) natural strong-dependence. But there is no differentiation made of these in the 9 relations given in the text (C.R., p.6, item 9). So the states are analysed and the various relations between the analytical units are given in the chart. It will be seen that there are 3 for (i) fls-fls, 2 for (ii) fls-fty, 3

for (iii) fls-ind, 3 for (iv) fty-fty, 1 for (v) fty-fls, 2 for (vi) fty-ind, 3 for (vii) ind-ind, 3 for (viii) ind-fls and 3 for (ix) ind-fty, i.e. a total of 23 relations. Also, that of the 23, 7 are object-strong-dependence, 7 are proximity-strong-dependence and 9 are natural strong-dependence conditions.

In the object group of conditions, object-predominance of predominance condition and object-strong-dependence (which is now being considered) are shown to have the same conditioning and conditioned states. But in the chart of the Analytical Exposition (AEC), which is in accordance with the text, it will be observed that for the former condition the totals of the conditioning and conditioned states are given whereas for the latter they are analysed. The conditioning and conditioned states so analysed for the latter are given in the chart below so as to show how the different relations for this condition are obtained.

Chart of object-predominance and object-strong-dependence conditions

Item	Conditioning States	Conditioned States
1	Predominant 18 desirable produced matter; 76 mundane cons. exclusive of 2 hate-rooted cons., 2 delusion-rooted cons. and bodily-pain cons., 47 m.f. exclusive of hate, envy, stinginess, worry and doubt	Predominating 8 greed-rooted cons., 22 m.f.
2	Predominant 17 mundane faultless cons., 38 m.f.	Predominating 4 great faultless cons. dissociated from knowledge, 32 m.f. exclusive of knowledge
3	Predominant 17 mundane faultless cons., 3 lower Paths, 3 lower Fruitions and Nibbāna	Predominating 4 great faultless cons. associated with knowledge, 33 m.f.
4	Predominant Arahatta's Path, Arahatta's Fruition and Nibbāna	Predominating 4 great functional cons. associated with knowledge, 33 m.f.
5	Nibbāna	8 supramundane cons., 36 m.f.

(i)[1] Faultless-faultless

(a)[2] Object-strong-dependence:
Conditioning and Conditioned States. See the AEC. They are the faultless states in items 2 and 3 of the above chart of two conditions.
Conditioning Force. It was shown in the Explanation of the Single Enumerations that this force occurs completely in the 3 common conditions: object, predominance and strong-dependence.

(b) Proximity-strong-dependence. As referred to in the AEC, the explanation of which has already been given.

(c) Natural Strong-dependence:[3]
Conditioning Force. It occurs completely in natural strong-dependence condition only, there being only one common condition.

(ii) Faultless-faulty

(a) Object-strong-dependence:
Conditioning States. Just as a fly never goes near a vigorously burning flame, so also a faulty state never arises based on a supramundane state. So the latter is never related to a faulty state by any condition whatsoever. Thus the conditioning states are mundane faultless states.
Conditioned States. These can only be greed-rooted consciousnesses as given in the chart.
Conditioning Force. The same as (i)(a) above.

(c) Natural Strong-dependence:
Conditioning Force. The same as (i)(c) above. No other force is involved as this relation is not concerned with proximity-kamma or proximity-strong-dependence of the proximity-strong-dependence group of conditions. For the former deals with supramundane states and the latter cannot have a faulty impulsion following a faultless impulsion in one mental process.

(iii) Faultless-indeterminate

(a) Object-strong-dependence:
Conditioning Force. The same as (i)(a).

1 This is also the item in C.R.
2 This distinguishes the three kinds of strong-dependence in the AEC.
3 When no explanations are necessary about the conditioning and conditioned states, they will not be mentioned as they can be found from the AEC.

(b) Proximity-strong-dependence. As referred to in the chart.

(c) Natural Strong-dependence:

Conditioning and Conditioned States. All the faultless states are the conditioning states and all the indeterminate (resultant and functional) states are the conditioned states.

Conditioning Force. In this relation the volitions associated with the 4 Path-consciousnesses are included in the conditioning states and the corresponding 4 Fruition-consciousnesses in the conditioned states. These are the conditioning and conditioned states of proximity-kamma condition and so this condition must be taken into account. All the conditioning and conditioned states of this relation are contained in those of the 5 conditions of the proximity group. So this force occurs in 6 common conditions: completely in proximity, contiguity, strong-dependence, absence and disappearance (the 5 of the proximity group) and appropriately in kamma condition.

(iv) Faulty-faulty

(a) Object-strong-dependence:

Conditioning and Conditioned States. Both are 8 greed-rooted consciousnesses.

Conditioning Force. The same as (i)(a) because the states are all mental. It will be different only when the conditioning states include matter.

(b) Proximity-strong-dependence. As referred to in the chart.

(c) Natural Strong-dependence:

Conditioning Force. The same as (i)(c).

(v) Faulty-faultless

(c) Natural Strong-dependence:

Conditioning Force. The same as (i)(c).

Note. Object-strong-dependence is not possible here because the act of reviewing a faulty state (the object) with esteem can never be a faultless one. Also proximity-strong-dependence is out of the question because a faulty impulsion is never followed by a faultless impulsion in a mental process.

(vi) Faulty-indeterminate

(a) Object-strong-dependence. This is not possible for a similar reason as above and is not included in the chart.

(b) Proximity-strong-dependence. As referred to in the chart.

(c) Natural Strong-dependence:
Conditioning Force. Here the faulty volitions, part of the conditioning states, are related to the 7 faulty-resultants, part of the conditioned states, as in the case of strong asynchronous kamma, the other condition in the natural strong-dependence group. Therefore, this force occurs completely in natural strong-dependence condition and appropriately in kamma condition.

(vii) Indeterminate-indeterminate

(a) Object-strong-dependence:
Conditioning States. These are Arahatta's Fruition-consciousness and Nibbāna, objects which are taken with esteem.
Conditioned States. These are the 4 great functional consciousnesses associated with knowledge and the 4 Fruition-consciousnesses. But the relations are given separately, as in the chart, because Fruition-consciousnesses take Nibbāna only as object.
Conditioning Force. The same as (i)(a).
(b) Proximity-strong-dependence. As referred to in the chart.
(c) Natural Strong-dependence:
Conditioning Force. The same as (i)(c).

(viii) Indeterminate-faultless

(a) Object-strong-dependence:
Conditioning and Conditioned States. Here, too, they are given as two separate relations because Path-consciousnesses take Nibbāna only as object.
Conditioning Force. The same as (i)(a).
(b) Proximity-strong-dependence. As referred to in the chart.
(c) Natural Strong-dependence:
Conditioning Force. The same as (i)(c).

(ix) Indeterminate-faulty

(a) Object-strong-dependence:
Conditioning and Conditioned States. This is the only case where matter is included in the conditioning states and, as pointed out, the conditioning force will be different this time.
Conditioning Force. It will be seen that the conditioning and conditioned states of base-object-prenascence-predominance of the object group are included. As shown in the Explanation of the Single Enumerations, it has 8

common conditions: object, predominance, dependence, strong-dependence, prenascence, dissociation, presence and non-disappearance. So this force occurs completely, as usual, in object, predominance and strong-dependence (the 3 of the 8 above) and appropriately in the rest.

(b) Proximity-strong-dependence. As referred to in the chart.

(c) Natural Strong-dependence: Conditioning Force. The same as (i)(c).

(x) Weather, etc.

Weather, food, friend and lodging-place are strong causes for the occurrence of natural strong-dependence condition. The conditioned states are not given, however, because the teaching here is neither too brief nor too detailed. In the case of weather and food, the chart is to be read as 'Suitable or unsuitable weather and food are the conditioning states. The conditioning force is natural strong-dependence force.' Similarly for good and bad friends and for suitable and unsuitable lodging-places.

Analytical Units in Brief. (1) Select the ones desired for object-strong-dependence from those given in the object-strong-dependence chart; (2) those of proximity-strong-dependence are the same as proximity condition; (3) when the conditioned states of natural strong-dependence are (a) faultless, Arahatta's Path- and Fruition-consciousnesses are excluded from the conditioning states and (b) faulty, the conditioning states are mundane.

Strong-dependence condition was dealt with briefly in the Brief Explanations of the Conditions but will be treated in detail in the Investigation Chapter.

Planes. This condition occurs in all the 31 planes.

Persons. This condition occurs appropriately in the 12 types of persons.

10 PRENASCENCE CONDITION

(i)-(xi) As referred to in the chart.

(xii) Conditioning and Conditioned States. The difference from dependence condition is that the relation between heart-base, the conditioning state, and the 3 mind-elements, the conditioned states, is taken separately. The reason for this is given below.

Conditioning Force. This base-prenascence condition belongs to the base-prenascence group of conditions and, as shown in the Explanation of the Single Enumerations, it

occurs completely in the 5 common conditions: dependence, prenascence, dissociation, presence and non-disappearance.

As for the relation between heart-base and mind-consciousness element by prenascence condition, this occurs during life only and not at the moment of conception. But there is also the relation between heart-base and mind-consciousness element (rebirth-consciousness) by conascence condition which takes place only at the moment of conception. Therefore, to distinguish this relation between heart-base and mind-consciousness element, the word 'sometimes (kiñcikāle)' is employed in both these conditions where in conascence it is meant that it occurs only at the moment of conception and in prenascence that it occurs only during life. But in the case of the relation between heart-base and the mind-elements it always occurs during life. That is why this latter relation is taken separately.

Although the two kinds of prenascence condition, object-prenascence and base-prenascence, are dealt with here, in this incomplete (sāvasesa) teaching, the relations involved in the five-door mental process but not in the mind-door process are given in object-prenascence. This was pointed out in the Brief Explanations of the Conditions.

Planes. This condition occurs in the 26 five-aggregate planes as the conditioning states are materiality. It does not occur in (a) the 4 immaterial planes because there is no materiality there and (b) the non-percipient plane because there is no mentality to take the appropriate materiality present there as object or dependence.

Persons. Object-prenascence condition occurs in the 8 types of persons exclusive of the 4 Path individuals. As for base-prenascence this is the same as base-prenascence-dependence of dependence condition.

11 POSTNASCENCE CONDITION

Conditioning and Conditioned States. From the chart it will be seen that the conditioning states are the mentality which arise after materiality, the conditioned states which had arisen and existed before that mentality. Since the conditioned states are materiality, this condition does not occur in the immaterial plane where there is no materiality, and since the conditioning states are mentality, this condition does not occur in the non-percipient plane where there is no mentality. That is why mentality in the five-aggregate planes have to be taken and why the 4 immaterial resultants, which occur only in the immaterial plane, have to be excluded.

Conditioning Force. The 4 conditions in the postnascence group have the same conditioning and conditioned states. So this force occurs completely in the 4 common conditions: postnascence, dissociation, presence and non-disappearance. But in the AEC only 2 conditions are given. The reason is that in the Analytical Exposition postnascence-presence and postnascence-non-disappearance are not included and so the conditioning force occurs completely in the 2 common conditions: postnascence and dissociation.

Here the conditioning and conditioned states are given in a general way. In order to know them in detail reference to the Detailed Chart of Proximity Condition must be made for the succession of mental states. Of course, the 4 immaterial resultants given there have to be excluded.

Relation in Detail: A Few Examples. Rebirth-consciousness is not a conditioning state of postnascence condition because there is no materiality as the conditioned state which had arisen before it. First life-continuum is related to (i) kamma-produced matter which had arisen together with the preceding rebirth-consciousness at its nascent thought-phase and (ii) temperature-produced matter which had arisen together with the preceding rebirth-consciousness at its static thought-phase. So first life-continuum is related to two-cause-produced matter, which had reached their static phases, by the force of postnascence condition. Second life-continuum is related to kamma-produced matter, temperature-produced matter and mind-produced matter (which had arisen together with first life-continuum at its nascent thought-phase), i.e. three-cause-produced matter, which had reached their static phases, by the force of postnascence condition. Then when nutriment-produced matter arises and reaches the static phase, the consciousness that immediately arises after is related to the four-cause-produced matter, which had reached their static phases, by the force of postnascence condition. The 2 advertences are related to 3 or 4[1] cause-produced matter which had arisen together with (one of the) 15 life-continuums in the five-aggregate planes and had reached the static phases; recipient consciousness is

1 With the Brahmās in the fine-material plane nutriment-produced matter does not arise. Therefore, 3 cause-produced matter is meant for the Brahmās and 4 cause-produced matter for the sensuous beings.

related to 2 or 3[1] cause-produced matter which had arisen together with fivefold consciousnesses and reached the static phases. The rest of the consciousnesses must be taken in the order given in the Detailed Proximity chart with the exclusion of the 4 immaterial resultants as pointed out above.

It has to be noted that after emergence from the Attainment of Extinction, the Anāgāmī Fruition and Arahatta Fruition-consciousnesses are related to 2 or 3 cause-produced matter which had arisen about one thought-moment before and reached the static phases. For at the time of this Attainment, consciousness does not arise and, therefore, mind-produced matter is not present. Also, in the dying process, (i) if death-consciousness follows impulsion, the 15 death-consciousnesses in the five-aggregate planes are related to 2 or 3 cause-produced matter which had arisen together with the fifth and last dying impulsion and reached the static phases. For at the time of death-kamma-produced matter does not arise; (ii) if death consciousness follows registering consciousness, the 10 sensuous death-consciousnesses are related to 3 cause-produced matter which had arisen together with the second registering consciousness and reached the static phases. Here also kamma-produced matter does not arise, but since registering consciousness does not arise in the fine-material plane, the 3 cause-produced matter is meant for the sensuous plane. In all the other cases, 3 or 4 cause-produced matter are the conditioned states.
Note. The relations are given with materiality which had reached the static phases because it is at this stage that materiality is strongest. But consciousness is also related to the preceding materiality at the nascent and cessant phases.

When the relation is given with 'matter which had arisen together with the preceding consciousness and reached the static phase' this must not be taken to mean just the consciousness immediately preceding. The teachers of old stated it in this way for easy recital. The time interval between the first life-continuum and rebirth-consciousness, which is the only consciousness that precedes it, is not even a thought-moment. So when the second life-continuum arises there exists matter which had arisen together with rebirth-consciousness and with the first life-continuum. From the statement above it

1 Mind-produced matter is excluded because fivefold consciousnesses do not produce matter and so the cause-produced matter is reduced by one in both cases.

would appear that this second life-continuum is not related to the matter which had arisen together with rebirth-consciousness. But it should not be understood as such. For the consciousness that follows is related to the matter which had arisen with all the preceding consciousnesses so long as that matter has not ceased. That is why the text gives this relation as: 'The states, postnascent consciousness and mental factors, are related to this prenascent body by postnascence condition' (C.R., p.8, item 11).

States which are Not of Postnascence Condition. These are: (i) the consciousnesses in the immaterial plane where there is no materiality, (ii) rebirth-consciousness in the five-aggregate planes where there is no preceding materiality, (iii) the materiality in the non-percipient plane where there is no mentality, (iv) mind-produced matter which had arisen together with the last impulsion of neither-perception-nor-non-perception at the Attainment of Extinction and also, from that instant, all the kamma-produced, temperature-produced and nutriment-produced matter which arise and cease before Anāgāmī Fruition- or Arahatta Fruition-consciousness arises, (v) the non-produced matter which are never conditioned states of postnascence condition. Of these, (a) space, which has the characteristic of delimiting matter, has no actual quality for mentality to become a force of postnascence condition, (b) the 2 intimations which cease together with the consciousnesses that produced them, (c) integration and continuity (which are, in the real sense, the same as origination of matter), and impermanence (which is the cessation of matter).

Planes. This condition occurs only in the five-aggregate planes.

Persons. This condition occurs in the 12 types of persons but only in internal continuity.

12 REPETITION CONDITION

(i)-(ii) Conditioning and Conditioned States. As referred to in the chart.

(iii) Conditioning and Conditioned States. See the chart.

This repetition condition deals specifically with the relations between the impulsions which are included in the states related by proximity condition. So the details of (i) and (ii) can be referred to as they have already been given but those of (iii), obtained from the Detailed Proximity chart, are as follows:

In Detail: Conditioning States. The first impulsion of the Arahatta's smile-consciousness and of the 8 great functional consciousnesses is related to second impulsion ... sixth impulsion is related to seventh impulsion.

First pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 4 Lofty functional consciousnesses accompanied by pleasure; third pair of great functional consciousnesses, functioning as change-of-lineage or adaptation, is related to 5 Lofty functional consciousnesses accompanied by indifference.

In the process of Attainment the preceding 9 Lofty functional impulsions are related to similar subsequent 9 Lofty functional impulsions.

Conditioned States. These are Arahatta's smile-consciousness, 8 great functional consciousnesses which are second impulsions, etc., 9 Lofty functional impulsions, 35 mental factors.

Conditioning Force. Repetition condition belongs to the proximity-strong-dependence group and so this particular conditioning force occurs completely in the 6 common conditions: proximity, contiguity, strong-dependence, repetition, absence and disappearance.

Paths and Fruitions. Beings attain Path and Fruition because of the force of this condition which brings about acute faculties of knowledge, effort and so forth. For when the first impulsion associated with knowledge, etc. is related to the second impulsion, the latter acquires the force of the knowledge, etc. of the former and becomes stronger. In the same way the third and fourth impulsions acquire stronger forces of knowledge, etc. by degrees till these faculties become acute.

In the section of Ps. dealing with the different kinds of Buddha knowledge, the knowledge of the faculties and intentions of others is mentioned such as: 'Buddha saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins (faults) and few not seeing fear in sins ....'* This knowledge is the prerogative of the Buddha, unattainable by any of his disciples.

Although the Buddha had great compassion on all beings he could not make them all attain Paths and Fruitions. Only those beings who had practised and acquired ripe knowledge, etc. were immediately instructed for such attainments. In other cases he had to bide his time till they became proficient. For instance, when the King of Devas wanted to worship the Buddha, he was not allowed to do so because he was not ripe for the Path at the time and

* e.g. in MN 26

so the Buddha abided in Fruition. This is given in Sakka-paṁha Suttanta (Dial. II, p.305) as follows:

> Now at that time, lord, the Exalted One was seated, rapt in some stage of meditation, and Bhuñjatī, wife of Vessavaṇa, was waiting on him, worshipping with clasped hands. Then I said to Bhuñjatī: 'Madam, do you salute the Exalted One for me, and say: "Sakka, lord, ruler of gods, with ministers and suite, does homage at the feet of the Exalted One,"' And Bhuñjatī replied: ''Tis not the right time, sir, for seeing the Exalted One; he is in retreat.'

Again, the Buddha could not make his younger brother, Ānanda, attain Arahatship during his life-time as Ānanda's knowledge, etc. were not ripe enough for that purpose. However, Ānanda earnestly wanted to become an Arahat. For he had heard other monks telling the Buddha that they had become Arahats after they had practised meditation on the five aggregates as instructed by the Buddha, and Ānanda wanted to emulate them. So he requested the Buddha to give him instructions for meditative practices on the five aggregates. Although the Buddha knew that Ānanda would not be able to destroy the corruptions by the 3 Higher Paths at the time, he did so just to satisfy Ānanda and to bring about Arahatship later on (Saṃy. Comy. II, p.307).

Also, in connection with the kind of sorrow that is permissible it is related (in the Comy. on Sakka-paṁha Suttanta, p.320) that Mahāsiva Thera, who thought he would attain Arahatship after practising for 2 or 3 days, cried at the end of each year when he failed to do so. It was only in the thirtieth year of practice that he succeeded. This shows how a person can attain Path and Fruition by repetition if he is not at present fully developed.

The above examples show that Path and Fruition cannot be attained if the relation by repetition condition is weak. Therefore, one who is practising to attain Path and Fruition must realise that, for the many, they are difficult to attain. That is why in B.D. IV, p.6, it is stated: 'This Dhamma won to by me, is deep, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned.' Thus repetition condition is of great importance in this regard. But just because Path and Fruition are difficult to attain it does not mean that one should be disheartened and not practise at all. For if success is not achieved by practice in the present life, repetition will be the cause for success in some future existence.

Planes. This condition occurs in 30 planes, the remaining non-percipient plane being excluded because there is no mentality in that plane.

Persons. This condition occurs in 8 types of persons. The 4 Path individuals are excluded because Path-consciousnesses are only conditioned states. Also excluded are the Anāgāmīs and Arahats when they are at the Attainment of Extinction.

13 KAMMA CONDITION

There are two kinds: (a) asynchronous kamma, (b) conascence-kamma.

(a) Asynchronous Kamma

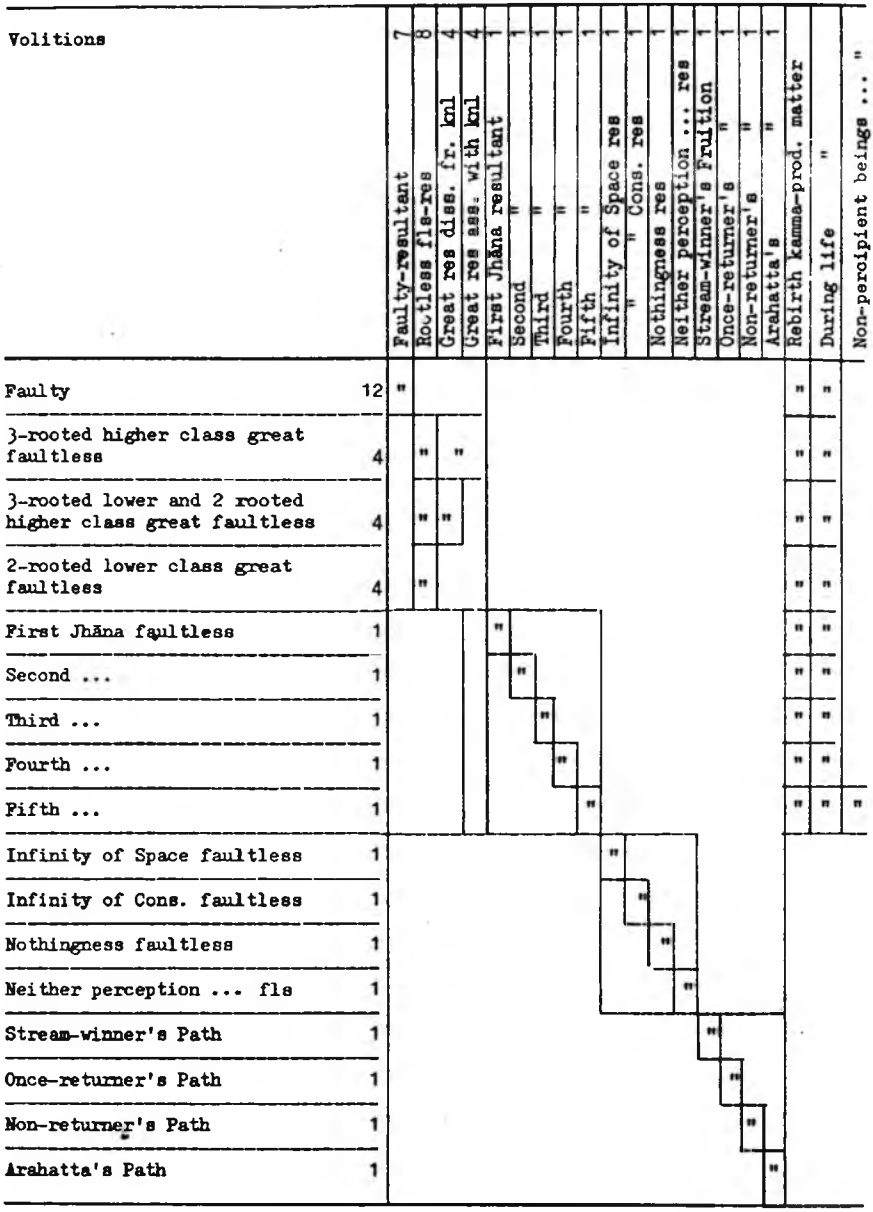
(i) Conditioning and Conditioned States. The totals of these states are given in the AEC. They are detailed in the Asynchronous Kamma chart which is read as follows:
Faulty Volition. The 12 faulty volitions are related to 7 faulty-resultants, rebirth kamma-produced and during life kamma-produced matter by asynchronous kamma condition.
Faultless Volition. The 4 three-rooted higher class (ukkaṭṭha) great faultless volitions are related to 8 rootless faultless resultants, 8 great resultants, rebirth kamma-produced and during life kamma-produced matter by asynchronous kamma condition.

The 4 three-rooted lower class (omaka) and 4 two-rooted higher class great faultless volitions are related to 8 rootless faultless-resultants, 4 great resultants dissociated from knowledge, rebirth kamma-produced and during life kamma-produced matter by asynchronous kamma condition. The rest can be read off.
Conditioning Force. The 4 Path volitions and the 4 Fruition-consciousnesses, which are included as conditioning and conditioned states respectively of this condition, are those of proximity-kamma condition. The latter belongs to the proximity-strong-dependence group and, as was shown in the Explanation of the Single Enumerations, it has 6 common conditions. So this conditioning force occurs completely in kamma condition and appropriately in proximity, contiguity, strong-dependence, absence and disappearance conditions.

(b) Conascence-kamma

(ii) Conditioning and Conditioned States. See the AEC.
Conditioning Force. Refer to this condition in the Explanation of the Single Enumerations. This force occurs completely in the 4 Major conascence, kamma and nutriment and appropriately in the 4 Medium conascence conditions.

6 ASYNCHRONOUS KAMMA CHART



Importance of Kamma Condition

Kamma condition is of fundamental importance in the Buddha's teaching. In the case of:

(1) Conascence-kamma, the volition is associated with each of the 89 consciousnesses and so every action in thought, word and deed performed by a being at every second, minute and hour of the day comes under conascence-kamma condition. For no action can be performed without volition. When people say that a man is good-natured, kind-hearted or well-intentioned, it is to this kamma that they refer.

(2) Asynchronous Kamma, the necessary information about it, provided below, is taken from the Pali texts and commentaries:

1 Herein, kamma is fourfold: (i) to be experienced here and now (diṭṭha-dhamma-vedanīya), (ii) to be experienced on rebirth (upapajja-vedanīya), (iii) to be experienced in some subsequent becoming (aparāpariya-vedanīya), and (iv) lapsed kamma (ahosi).

[(i) 'to be experienced here and now' means kamma whose fruit is to be experienced in this present selfhood. (ii) 'to be experienced on rebirth' means kamma whose fruit is to be experienced (in the becoming) next to the present becoming. (iii) 'to be experienced in some subsequent becoming (existence)' means kamma whose fruit is to be experienced in some successive selfhood other than either that here and now or next to that here and now. (iv) 'lapsed kamma' is kamma of which it has to be said 'There has been kamma, but there has not been, is not, and will not be, kamma-result.']

Of these, (i) the volition, either profitable or unprofitable, of the first of the seven impulsion consciousnesses in a single cognitive series of impulsions is called kamma to be experienced here and now; it gives its result in this same selfhood. But if it cannot do so, it is called (iv) lapsed kamma (ahosi-kamma), according to the triad described thus 'There has been (ahosi) kamma, there has been no kamma-result, there will be no kamma-result.' (ii) The volition of the seventh impulsion that accomplishes its purpose is called kamma to be experienced on rebirth; it gives its result in the next selfhood. If it cannot do so, it is called (iv) lapsed kamma in the way already described. (iii) The volition of the five impulsions between these two is called kamma to be experienced in some subsequent becoming; it gives its result in the future when it gets the opportunity, and however long the round of rebirths continues, it never becomes lapsed kamma.

[The volition of the first impulsion, which has efficient power by not being prevented by opposition and by having acquired the distinction of a condition, and which has definitely occurred as a prior kamma-formation of the appropriate kind, giving its fruit in this self-hood, is called 'to be experienced here and now'. For while that first-impulsion volition, being effective in the way stated, is helpful to what is associated with its special qualities in the impulsion continuity, yet because it wields little power over aspects and because it has little result owing to lack of repetition, it is not, like the other two kinds, kamma that looks beyond the occurring continuity and looks to obtain an opportunity; it gives its fruit here only as mere result during the course of becoming, like a mere flower. 'But if it cannot do so': kamma's giving of result comes about only through the due occurrence of conditions consisting of (suitable) essentials of becoming, means, etc., failing which it is unable to give its result in that selfhood. 'That accomplishes its purpose': that fulfils its purpose in giving, etc., and in killing, and so on. For the seventh impulsion to which this refers is the final impulsion in the series, and when it has acquired distinction in the way already stated and has acquired the service of repetition by the previous impulsions, it gives its result in the next self-hood and is called 'to be experienced on rebirth'.]

2 Another fourfold classification of kamma is this: (v) weighty (garuka), (vi) habitual (bahula), (vii) death-threshold (maraṇāsanna), and (viii) kamma (stored up) by being performed (kaṭattā-kamma).

[(v) 'Weighty' kamma is very reprehensible unprofitable kamma and very powerful profitable kamma. (vi) 'Habitual' kamma is what is habitually, continually done and repeated. (vii) 'Death-threshold' kamma is what is remembered with great vividness at the time next before death; what is meant is that there is no question about what is done at the time of death.]

Herein, (v) when there is weighty and unweighty kamma, the weightier, whether profitable or unprofitable, whether kamma consisting in matricide or kamma of the exalted spheres, takes precedence in ripening. (vi) Likewise when there is habitual and unhabitual kamma, the more habitual, whether consisting in good or bad conduct, takes precedence in ripening. (vii) Death-threshold kamma is that remembered at the time of death; for when a man near death can remember (kamma), he is born according to that. (viii) Kamma not included in the foregoing three kinds that has been often repeated is called kamma (stored up) by being performed. This brings about rebirth-linking if other kinds fail.

[<u>'That has been often repeated'</u>: he draws a distinction between this kind of kamma as stated and the 'habitual' kind and he likewise excludes kamma to be experienced here and now from it because the bringing on of rebirth-linking is admitted; for the tetrad beginning with the 'weighty' is stated as productive of rebirth-linking.

Herein, the weighty ripens first of all and that is why it is so called. When weighty kamma is lacking, what has been much done ripens. When that is lacking, death-threshold kamma ripens. When that too is lacking, then kamma done in previous births, which is called '<u>kamma (stored up) by being performed</u>', ripens. The last three when produced can be strong or weak (Vism. Comy., 769-71). This Comy. then cites various Birth Stories and Majjh. Sutta 136 in order to show how, for various reasons, the result of one kind of kamma may be delayed or displaced by the result of another and concludes 'This is the province of the Tathāgata's knowledge of the Great Exposition of Kamma', in other words, the mastery of the order of ripening of such and such kamma for such and such reasons.]

3 Another fourfold classification of kamma is this: (ix) productive (janaka), (x) consolidating (upatthambhaka), (xi) frustrating (upapīḷaka), and (xii) supplanting (upaghātaka).

[(ix) '<u>Productive</u>' kamma is what produces resultant continuity by providing rebirth-linking and so on. (x) '<u>Consolidating</u>' kamma prolongs the occurrence of the continuity of pleasure or pain, or the endurance of materiality. (xi) '<u>Frustrating</u>' kamma slowly diminishes the endurance of pleasure or pain when they occur. It cuts off the result of other kamma without giving any result of its own. (xii) 'Supplanting' kamma, however, cuts off weak kamma and makes its own result arise. This is their difference (Vism. Comy., 771).]

Herein, (ix) what is called <u>productive</u> is both profitable and unprofitable. It produces the material and immaterial aggregates both at rebirth-linking and during the course of an existence. (x) <u>Consolidating</u> kamma cannot produce result, but when result has already been produced in the provision of rebirth-linking by other kamma, it consolidates the pleasure or pain that arises and makes it last. (xi) When result has already been produced in the provision of rebirth-linking by other kamma, <u>frustrating</u> kamma frustrates and obstructs the pleasure or pain that arises and does not allow it to last. (xii) <u>Supplanting</u> kamma is itself both profitable and unprofitable; it supplants other, weaker, kamma, prevents its resulting and

usurps that kamma's opportunity in order to cause its own result. But when the opportunity has thus been furnished by the (other) kamma, it is that (supplanting kamma's) result that is called arisen (P. Pfn., pp.696-8).

There is No Doer apart from Kamma and its Result. In all kinds of becoming, generation, destiny, station and abode there appears only mentality-materiality, which occurs by means of the linking of cause with fruit. He sees no doer over and above the doing, no experiencer of the result over and above the occurrence of the result. But he sees clearly with right understanding that the wise say 'doer' when there is doing and 'experiencer' when there is experiencing simply as a mode of common usage. Hence the Ancients said:

There is no doer of a deed
Or one who reaps the deed's result;
Phenomena alone flow on -
No other view than this is right.

And so, while kamma and result
Thus causally maintain their round,
As seed and tree succeed in turn,
No first beginning can be shown.

Nor in the future round of births
Can they be shown not to occur:
Sectarians, not knowing this,
Have failed to gain self-mastery.

•

They assume a being, see it as
Eternal or annihilated,
Adopt the sixty-two wrong views,
Each contradicting one another.

The stream of craving bears them on
Caught in the meshes of their views:
And as the stream thus bears them on
They are not freed from suffering.

A monk, disciple of the Buddha,
With direct knowledge of this fact
Can penetrate this deep and subtle
Void conditionality.

•

There is no kamma in result,
Nor does result exist in kamma;
Though they are void of one another,
There is no fruit without the kamma.

As fire does not exist inside
The sun, a gem, cowdung, nor yet
Outside them, but is brought to be
By means of its component parts,

So neither can result be found
Within the kamma, nor without;
Nor does the kamma still persist
(In the result it has produced).

The kamma of its fruit is void;
No fruit exists yet in the kamma;
And still the fruit is born from it,
Wholly depending on the kamma.

For here there is no Brahmā God,
Creator of the round of births,
Phenomena alone flow on -
Cause and component their condition (P.Pfn., pp.700-1).

2 The following account of kamma is given in G.S. III, p.294:

Monks, it is said: 'Action (kamma) must be discerned, its tie-source, variety, fruit, ending and the steps leading thereto' - and wherefore is this said?

Monks, I say that determinate thought (volition) is action. When one determines, one acts by deed, word or thought.

And what is action's tie-source? Contact, monks.

And what is action's variety? There is action that is experienced (ripens) in hell, in a beast's womb, in the realm of the departed (Peta world), in the world of man and in the deva-world.

And what is action's fruit? I say that it is three-fold: It may either rise here now (in the present existence) or at another time (in the next existence) or on the way (in some subsequent existence).

And what is action's ending? Contact's ending, monks.

And just in this Ariyan eightfold Way are the steps leading to action's ending: right view and so forth. And when the Ariyan disciple thus knows action, its tie-source, variety, fruit, ending and the steps leading thereto; he knows the penetrative godly life as action's ending.

3 In Expos. I, pp.117f, it is stated that kamma is volition as well as some states associated therewith.

And that states associated with volition are also kamma has been shown by the fourfold classification of kamma. It has been said, 'Bhikkhus, there are four, which I

have realized and understood by my own higher (intuitive) knowledge. Which are the four? There is, bhikkhus, kamma which is impure and productive of impurity; there is, bhikkhus, kamma which is pure and productive of purity; there is, bhikkhus, kamma which is both impure and pure, and productive of both impurity and purity; there is, bhikkhus, kamma which is neither impure nor pure, productive of neither impurity nor purity, and which, though itself kamma, conduces to the destruction of kammas. And which, bhikkhus, is kamma which is neither impure nor pure, and is productive of neither impurity nor purity? How does it, though itself kamma, lead to the destruction of kammas? The seven factors of wisdom (bojjhaṅga): - mindfulness, etc., may be said to be kamma which, being neither impure nor pure, productive of neither impurity nor purity, lead to the destruction of kammas.' The same is repeated substituting the Ariyan eightfold path for the seven factors of wisdom (see G.S. II, Suttas 231-6, pp.238f). Thus these fifteen states, factors of wisdom and of the Path, have been shown by the fourfold classification of kamma.

The twenty-one states, viz., these fifteen together with the six (covetousness, ill-will, wrong view, non-covetousness, good-will, right view) should be understood as states associated with volition.

4 The following is part of the conversation between Prince Pāyāsi and the Venerable Master Kassapa on rebirth and kamma (Dial. II, p.351).

I, Master Kassapa, am of this opinion, of these views: Neither is there another world, nor are there beings reborn not of parents, nor is there fruit or result of deeds well-done or ill-done.

(At the beginning of the Suttanta this is said to be an evil view of things.)

I, Prince, have neither seen or heard of any one holding such a view, such an opinion. How then can you declare, as you do, that 'there neither is another world, nor rebirth as inheritor of the highest heavens, nor fruit or result of deeds well-done or ill-done'? Wherefore, Prince, I will cross-question you herein, and do you reply in what way you may approve. What think you, yon moon and sun, are they in this world or in another world, are they divine or human?

This moon and sun, Master Kassapa, are in another world, not in this, they are gods, not human.

Then, Prince, let this be taken as evidence that there is both another world, and rebirth as inheritor of the highest heavens, and fruit and result of deeds done well or ill.

Note. The Comy. on Sudhābhojana Jātaka, p.398, states that the Buddha expounded that there are devas on the moon and on the sun.

The faultless and faulty actions do not produce results at the time they are performed. If they did, a man would become a deva while he carried out a faultless action which produces rebirth in the deva world. But this is not so. For the instant after kamma is performed it has ceased and is no longer in existence. However, because of the performance of kamma, it can give results later, either in the present existence or the next or some subsequent one, when causes other than that of that kamma provide the opportunity for doing so (Pṭh. Comy., p.374). This was already mentioned in the Brief Explanations of the Conditions.

Detailed Explanation of Asynchronous Kamma

The Detailed Asynchronous Kamma chart, here provided, explains in detail the relation: 'Faultless and faulty kamma is related to resultant aggregates and kamma-produced matter by kamma condition' given in the Analytical Exposition, C.R., p.8, item 13(i). The resultant aggregates are the 36 resultant consciousnesses, and the different kinds of kamma-produced matter are rebirth kamma-produced, during life kamma-produced and non-percipient beings' kamma-produced matter. The way the items in the chart have to be read and the explanations connected therewith are given below:

1 The 11 faulty volitions exclusive of restlessness produce results at rebirth in the 4 lower planes as faulty-resultant investigating consciousness accompanied by indifference and rebirth kamma-produced matter.

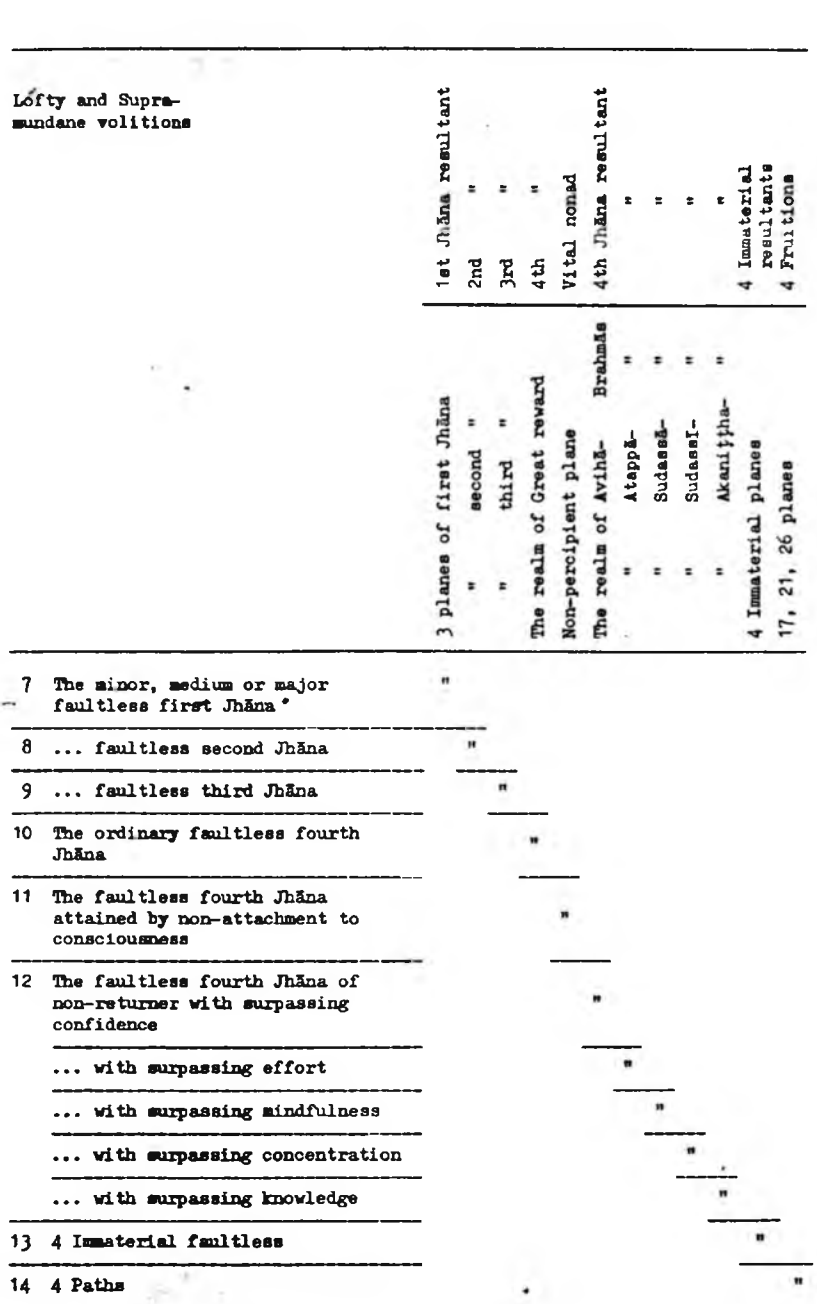
2 The 12 faulty volitions produce results during life in the 26 (11 + 15) five-aggregate planes as 7 faulty-resultant consciousnesses and during life kamma-produced matter.

Restlessness Does Not Produce Rebirth Result. This is known from item 1 above. Expos. II, p.347, states:

> But when action is put forth by these twelve classes of immoral consciousness, excepting the one accompanied by distraction (restlessness), the remaining eleven involve rebirth. When the kind that is accompanied by doubt, being weak and without obtaining resolve, involves rebirth, why does not the one accompanied by distraction, which is strong and has obtained resolve, do so? Because of its not being a state 'removable by the path of insight (dassanena pahātabba).' Did it carry rebirth, it would come in the division named

7 DETAILED CHART OF ASYNCHRONOUS KAMMA CONDITIONS

	Sensuous volitions	At rebirth	During life	Planes	Faulty-resultant investigating cons. accompanied by indifference 1	The remaining rootless fty-res 6	Faultless resultant investigating cons. accompanied by indifference 1	The remaining rootless fls-res 7	Great resultant cons. diss. from knowledge 4	Great resultant cons. assoc. with knowledge 4	Total
1	11 faulty volitions exclusive of restlessness	"		Lower planes 4	1						1
2	12 faulty volitions		"	Sensuous 11 Fine-material 15	"						7
3	8 great faultless volitions	"		Happy sensuous 7			"		"		9
			"	" " 7					"		8
			"	5-aggregate 26			"				8
4	4 three-rooted higher class great faultless volitions	"		Happy sensuous 7						"	4
			"	5-aggregate 26			"		"		16
5	4 three-rooted lower class or 4 two-rooted higher class great faultless volitions	"		Happy sensuous 7					"		4
			"	5-aggregate 26			"		"		12
6	4 two-rooted lower class great faultless volitions	"		Human world and demon world of suffering 2			"				1
			"	5-aggregate 26			"				8


Lofty and Supra-mundane volitions
1st Jhāna resultant
2nd " "
3rd " "
4th " "
Vital nonad
4th Jhāna resultant
" "
" "
" "
4 Immaterial resultants
4 Fruitions
3 planes of first Jhāna
" second "
" third "
The realm of Great reward
Non-percipient plane
The realm of Avihā- Brahmās
" Atappā- "
" Sudassā- "
" Sudassī- "
" Akaniṭṭhā- "
4 Immaterial planes
17, 21, 26 planes
7 The minor, medium or major faultless first Jhāna
8 ... faultless second Jhāna
9 ... faultless third Jhāna
10 The ordinary faultless fourth Jhāna
11 The faultless fourth Jhāna attained by non-attachment to consciousness
12 The faultless fourth Jhāna of non-returner with surpassing confidence
... with surpassing effort
... with surpassing mindfulness
... with surpassing concentration
... with surpassing knowledge
13 4 Immaterial faultless
14 4 Paths

'removable by the path of insight.' (But it does not so come), hence, excepting it, the remaining eleven involve rebirth. Moreover when action is put forth by any of the eleven, there is rebirth in the four places of suffering by that volition, and rebirth is got by the unconditioned element of mind-cognition (investigating consciousness) accompanied by indifference as an immoral result. There would also be a getting of rebirth in the four places of suffering by the kind of consciousness accompanied by distraction. If so, there should then be removal by the path of insight. But because there is to this kind of consciousness no getting of rebirth in purgatory, therefore it does not come in that Division.

Non-inclusion in the Triplet of States Eradicated by First Path. Restlessness is not included as given in Psych. Eth., p.256: 'Which are the states that are to be put away by insight? The three Fetters, to wit, the theory of individuality, perplexity (doubt), and the contagion of mere rule and ritual.'

Volition Associated with Restlessness Produces Results During Life. In the Vibhaṅga section of Ps., p.113, it is stated: "Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhā-sahagataṃ uddhacca sampayuttaṃ ... imesu dhammesu ñāṇaṃ dhammapaṭisambhidā' and so on. This means that the knowledge of the results produced by the arising of faulty consciousness accompanied by indifference and associated with restlessness is known as atthapaṭisambhidā. It shows, therefore, that volition associated with the above consciousness does produce results. Now, results are of two kinds: (i) rebirth and (ii) during life. But since the Streamwinner, who has not eradicated this faulty consciousness associated with restlessness, is never reborn in the lower regions, which is mentioned in the Sutta Nipāta as 'freedom from four hells', this faulty consciousness gives faulty results during life only. And although the 12 faulty volitions produce faulty results during life as given in item 2 above, in the fine-material plane the three faulty-resultants, nose-, tongue- and body-consciousness, are not produced as they are absent there.

For Consideration. When the volitions which produce faultless-resultants, given in the chart, are examined, it is found that (i) three-rooted volitions produce three-rooted resultants, two-rooted resultants or rootless resultants; (ii) two-rooted volitions produce two-rooted resultants or rootless resultants. It could be assumed from (ii), therefore, that two-rooted faulty volitions present in greed-rooted and hate-rooted consciousnesses

produce two-rooted faulty-resultants. But why is it that only rootless faulty-resultants are produced?

The Answer. In the first place it is to be noted that there are no rooted faulty-resultants but only rooted faultless-resultants. The volitions associated with the rooted faulty consciousnesses are violent. So, after such volitions arise and cease, they cannot produce results which are associated with faultless roots that are calm and unruffled. Let alone these faulty volitions, even in the case of the three-rooted or two-rooted faultless volitions, if they are hemmed in by faulty consciousnesses, they do not produce results which are associated with the roots of the volitions that caused them. Hence, two-rooted faulty volitions cannot produce rooted resultants.

Another Answer. Faulty-resultant consciousnesses are always indeterminate. Faulty roots are always faulty. Therefore, faulty roots must always be associated with faulty consciousnesses but never with indeterminate consciousnesses. Again, resultants produced from faultless consciousnesses can be associated with faultless roots such as non-greed and so on, but the resultants produced from faulty consciousnesses are never associated with such faultless roots. Hence, two-rooted faulty volitions can never produce two-rooted resultants but only rootless faulty ones.

3 The 8 great faultless volitions produce results (i) at rebirth in the 7 happy sensuous planes as faultless-resultant investigating consciousness accompanied by indifference, 8 great resultants, i.e. a total of 9 rebirth resultants, and rebirth kamma-produced matter, (ii) during life in the 7 happy sensuous planes as 8 great resultants and during life kamma-produced matter, (iii) during life in the 26 five-aggregate planes as 8 rootless faultless-resultants and during life kamma-produced matter.

The 8 Great Resultants in (ii) above. It was shown, when the functions were dealt with in proximity condition, that the 8 great resultants perform the functions of rebirth, life-continuum, death and registration. But they do not function as such in the fine-material and immaterial planes for other resultants perform the first three functions in those planes, and the other function is concerned only with sensuous beings, sensuous impulsions and sensuous objects. Of the remaining 11 planes, which are sensuous, these great resultants do not occur in beings of the 4 lower planes where rebirth is inferior. That is why the 7 happy sensuous planes are specifically mentioned here.

The 8 Rootless Faultless-Resultants in (iii) above. It will not be denied that great faultless volitions can

bring about desirable kamma-produced matter and rootless-faultless eye-consciousness and others in the 7 sensuous and 15 fine-material planes of the 26 five-aggregate planes. But it will appear strange that such results are also produced in the 4 lower planes. In these planes there are comforts and luxuries enjoyed by the king of dragons and king of mythical birds; some of the other beings, such as elephants and horses, have beautiful bodies, and others have enchanting voices and so on, all of which provide the opportunity for rootless faultless eye-consciousness and others to arise.

One Faultless-Resultant Investigating Consciousness Accompanied by Indifference in (i) above. If faulty consciousnesses precede and follow any of the 8 great faultless volitions, these volitions become degraded and weak and so produce rebirth with this rootless consciousness.

4 The 4 three-rooted higher class great faultless volitions produce (i) at rebirth in the 7 happy sensuous planes as 4 great resultants associated with knowledge and rebirth kamma-produced matter, (ii) during life in the 26 five-aggregate planes as 8 great resultants, 8 rootless faultless resultants and during life kamma-produced matter.

Three-rooted Faultless Volitions. When a faultless-deed is performed with knowledge that kamma is one's property, i.e. with confidence in kamma and its result, or with insight knowledge, i.e. that all material and mental states are impermanent, suffering or impersonal, the volition is associated with the 3 roots, non-greed, non-hate and non-delusion, and is known as three-rooted volition. Otherwise, the volition is associated with only 2 roots, non-greed and non-hate, and is known as two-rooted volition.

Higher and Lower. Suppose that it has been decided to perform an act of charity, and at this time of prior (pubba) volition, there is pleasure in the thought and great determination to carry it out, many faultless impulsions arise and cease. Then after the deed is performed, and at this time of later (apara) volition, there is great satisfaction at having completed the deed and great pleasure at having done a deed that ought to be done by good men. Such a faultless action, which is preceded and followed by faultless volitions is very strong and, being highly estimable, is known as higher class faultless action. So for the three-rooted being who performs a deed in the above manner it is said to be a three-rooted higher class faultless action and for the two-rooted being, a two-rooted higher class faultless action.

But if, at the time of prior volition, there is no pleasure but stinginess or dissatisfaction for one reason

or another or the deed is going to be performed for gaining fame, this is a faulty action preceding the actual deed. Then after the deed is performed, at the time of later volition, there is sorrow and regret at having done it, this is a faulty action. Such a faultless action, which is preceded and followed by faulty volitions is weak and, being degrading, is known as lower class faultless action. So for the three-rooted being who performs a deed in the above manner, it is a three-rooted lower class faultless action and for the two-rooted being, a two-rooted lower class faultless action.

Also, faultless actions will produce results depending upon the degree of predominance of desire, effort, consciousness or investigating-wisdom with which they were performed. Besides, there are cases where the prior volition is faulty and the later volition is faultless or vice versa and the results will depend upon the forces of these volitions.

5 The 4 three-rooted lower class great faultless volitions or 4 two-rooted higher class great faultless volitions, a total of 8 volitions, produce results (i) at rebirth in the 7 happy sensuous planes as 4 great resultants dissociated from knowledge and rebirth kamma-produced matter, (ii) during life in the 26 five-aggregate planes as 4 great resultants dissociated from knowledge, 8 rootless faultless-resultants and during life kamma-produced matter.

6 The 4 two-rooted lower class great faultless volitions produce results (i) at rebirth in the human plane and the demon world of suffering (vinipātika asura), i.e. 2 sensuous planes, as rootless faultless-resultant investigating consciousness accompanied by indifference and rebirth kamma-produced matter, (ii) during life in the 26 five-aggregate planes as 8 rootless faultless-resultants and during life kamma-produced matter.

7 The minor faultless first jhāna (volition) produces results (i) at rebirth in the realm of Brahmā's retinue as first jhāna resultant and rebirth kamma-produced matter, (ii) during life as first jhāna resultant and during life kamma-produced matter.

The medium faultless first jhāna produces results (i) at rebirth in the realm of Brahmā's ministers as first jhāna resultant and rebirth kamma-produced matter, (ii) during life as first jhāna resultant and during life kamma-produced matter.

The major faultless first jhāna produces results (i) at rebirth in the realm of Great Brahmās as first jhāna resultant and rebirth kamma-produced matter, (ii) during life as first jhāna resultant and during life kamma-produced matter.

Minor, Medium and Major Jhānas. It was shown in predominance condition that the jhānas, Paths and Fruitions cannot be obtained without predominance. But although predominant states are powerful they can still be graded as low, average and exalted. Therefore, if the first jhāna was obtained with low grade predominance, it is minor first jhāna; with average predominance, it is medium first jhāna; with exalted predominance, it is major first jhāna. So, although rebirth takes place in the first jhāna plane, there is a difference in the life-span and supernormal power. It must be noted that, with the exception of Nibbāna, every state has these three grades.

8 & 9 These can be read off from the chart. The 3 second jhāna planes are the realms of (i) Minor Lustre, (ii) Infinite Lustre, (iii) Radiant Lustre, and the 3 third jhāna planes are the realms of (i) Minor Aura, (ii) Infinite Aura, (iii) Steady Aura.

10 The ordinary faultless fourth jhāna produces results (i) at rebirth in the realm of Great Reward as fourth jhāna resultant and rebirth kamma-produced matter, (ii) during life as fourth jhāna resultant and during life kamma-produced matter.

There is only one fourth jhāna plane, the realm of Great Reward, and so whether the fourth jhāna is minor, medium or major, the life-span here is 500 worlds. But there are differences in the supernormal powers and comforts depending on the grades. (The fourth jhāna method is here given as expounded in Pṭh.)

11 The faultless fourth jhāna attained by non-attachment to consciousness (mental states) produces result at rebirth in the non-percipient plane as vital nonad non-percipient rebirth kamma-produced matter.

When the worldling in the sensuous plane has attained the fourth jhāna he comes to realise that perception is the cause of longing and anxiety about things and of other kinds of suffering. So, with the idea that perception is like a boil or a bad disease, he enters and abides in the fourth jhāna and on emergence takes up the practice of mental development on disgust for perception (saññāgantho saññārogo) till there is sufficient disgust. Then when he abides in the fourth jhāna already attained, this element of disgust of perception is included. As a result he gets what was desired, i.e. rebirth in the plane where there is no perception, which is the non-percipient plane. Of course, although perception alone is mentioned, all the other mental states are also included.

12 The faultless fourth jhāna of the Non-Returner (Anāgāmī) with surpassing confidence produces results (i)

at rebirth in the realm of Avihā Brahmās as fourth jhāna resultant and rebirth kamma-produced matter, (ii) during life as fourth jhāna resultant and during life kamma-produced matter.

The Non-Returner is reborn in one of the 5 Pure Abodes in accordance with the degrees of the five faculties as shown in the chart. So the rest can be read off.

13 The 4 faultless immaterial volitions, infinity of space and so on, and the results they produce are given in a condensed form in order to save space.

14 Here, also, the 4 faultless Path volitions and the Fruition-consciousnesses they produce are condensed. This item should be read as follows:

Volition associated with Path-consciousness of the Streamwinner produces Fruition-consciousness of the Streamwinner in the 7 happy sensuous planes and the 10 fine-material planes up to the realm of Great Reward, i.e. 17 planes;

Volition associated with Path-consciousness of the Once-Returner produces Fruition-consciousness of the Once-Returner in the 7 happy sensuous planes, 10 fine-material planes up to the realm of Great Reward and the 4 immaterial planes, i.e. 21 planes;

Volition associated with Path-consciousness of the Non-Returner produces Fruition-consciousness of the Non-Returner in the 21 planes given above;

Volition associated with Path-consciousness of the Arahat produces Fruition-consciousness of the Arahat in 22 five-aggregate planes (exclusive of the 4 lower planes) and the 4 immaterial planes, i.e. 26 planes.

Planes. Asynchronous kamma condition occurs in 30 planes exclusive of the non-percipient plane. The sensuous and lofty volitions in the continuity of the Learner in (i) the realm of Great Reward, (ii) the highest realm of the Pure Abodes (akaniṭṭha) and (iii) the plane of neither-perception-nor-non-perception are excluded. The reason is that the Learners in these three planes are reborn in the same plane and not in another. Also, the mundane faultless and faulty volitions of beings for whom it is going to be their last birth are excluded because they are sure to be Arahats in their present existence and so there is no more rebirth for them. Again, excepting the one faultless lofty volition which will produce results, all the other countless faultless lofty volitions are excluded.

Persons. This condition occurs in 11 types of persons exclusive of the Arahat who is without faultless and faulty volitions.

14 RESULTANT CONDITION

Conditioning and Conditioned States. These are the 36 resultant consciousnesses and 38 mental factors which, when classified under the aggregates, are the 4 mental aggregates. They have to be taken in parts as shown in the chart. This has to be done for the conditions of the conascence group to which resultant condition belongs.

Conditioning Force. In this Analytical Exposition where the Teaching is not given in full, mind-produced and rebirth kamma-produced matter are not included as conditioned states as in the Investigation Chapter. So conascence-dissociation in the same Medium conascence group is not common. Thus the conditioning force occurs completely in the 7 common conditions: conascence, mutuality, dependence, resultant, association, presence and non-disappearance. This will be readily seen from the charts of the Major and Medium conascence groups in the Intr. to C.R.

Additional Information. In explaining the nature of resultant, the Comy. on p.349 states: 'A resultant state that, by effortless quiet, relates by bringing about effortless quiet (in other states) is a resultant condition.' Based on this statement, Maṇisāra Mañjūsā p.313 classifies both effort and quiet taken together as four kinds:

(i) Sa-ussāha asanta sabhāva citta, i.e. consciousness with effort and without quiet;

(ii) Sa-ussāha santa sabhāva citta, i.e. consciousness with effort and with quiet;

(iii) Nir-ussāha santa sabhāva citta, i.e. consciousness without effort and with quiet;

(iv) Nir-ussāha santa sabhāva, sa-ussāha santa sabhāva citta, i.e. consciousness without effort and with quiet, with effort and with quiet.

In the case of: (i) they are the faulty consciousnesses. For the efforts in them bring about acts in thoughts, words and deeds that produce results later on. Also, since these consciousnesses arise, excited by the corruptions, they are not calm and quiet; (ii) they are the faultless consciousnesses. For, like the faulty ones, the efforts in them bring about acts in thoughts, words and deeds that will produce results later on. But, unlike the faulty, these consciousnesses are not excited by the corruptions and, therefore, they are calm and quiet; (iii) they are the resultant consciousnesses in resultant condition. For no efforts are required to bring them about. Moreover, the corruptions are absent and, therefore, they are calm and quiet; (iv) they are the functional

consciousnesses. For, being functional, they do not produce results later on, i.e. there are no efforts in this direction. But efforts have to be made by them to bring about acts in thoughts, words and deeds. And since the corruptions are absent, they are calm and quiet.
Planes. This condition occurs in 30 planes exclusive of the non-percipient plane.
Persons. This condition occurs in 8 types of persons exclusive of the 4 Path individuals.

15 NUTRIMENT CONDITION

There are two kinds: (a) physical nutriment, (b) conascence-nutriment.

(a) Physical Nutriment

(i) Conditioning and Conditioned States. See the chart.
In Detail. Edible food, the conditioning state which is produced by 4 causes, means the nutritive essence which is present in each of the 9 groups produced by kamma, the 6 groups produced by mind, the 4 groups produced by temperature and the 2 groups produced by nutriment, i.e. 21 groups of matter. These groups are given in Cpd., P. Pfn. and Expos. They are detailed below:
The 9 Groups Produced by Kamma (kammaja kalāpa). (1) Vital nonad = physical life (vitality) + 8 inseparable matter,[1] (2) Eye-decad = vital nonad + sensitive eye. Similarly, there are with vital nonad, (3) Ear-decad = 9 + sensitive ear, (4) Nose-decad = 9 + sensitive nose, (5) Tongue-decad = 9 + sensitive tongue, (6) Body-decad = 9 + sensitive body, (7) Femininity-decad = 9 + femininity, (8) Masculinity-decad = 9 + masculinity, (9) Base-decad = 9 + heart-base.
The 6 Groups Produced by Mind (cittaja kalāpa). (1) Pure octad = 8 inseparable matter, (2) Nonad of bodily intimation = 8 + bodily intimation, (3) Decad of vocal intimation = 8 + sound + vocal intimation, (4) Undecad of lightness = 8 + buoyancy, plasticity and wieldiness of matter, (5) Dodecad of bodily intimation and lightness = the above undecad + bodily intimation, (6) Tridecad of sound, vocal intimation and lightness = the above undecad + sound + vocal intimation.

1 Consists of hardness, heat, cohesion, motion (the 4 great primaries) and colour, odour, taste, nutritive essence. They are also known as pure octad.

The 4 Groups Produced by Temperature (utuja kalāpa). (1) Pure octad, (2) Sound-nonad = 8 + sound, (3) Undecad of lightness, (4) Dodecad of sound = undecad of lightness + sound.
The 2 Groups Produced by Nutriment (āhāraja kalāpa). (1) Pure octad, (2) Undecad of lightness.

Of the 9 groups produced by kamma, the nutritive essence in the vital nonad is related to the remaining 8 kamma-produced matter in that group and the remaining 20 groups by physical nutriment condition. In this manner the nutritive essence in each of the 21 groups must be taken as the conditioning state by turns. If there are 8, 9 and 10 material states in a group, the nutritive essence in that group is related respectively to the remaining 7, 8 and 9 material states in that group and to the remaining 20 groups. It must be noted that the remaining 20 groups are always conditioned states.
Conditioning Force. Physical nutriment condition occurs completely in one common condition, i.e. nutriment.

(b) Conascence-nutriment

(ii) Conditioning and Conditioned States. See the chart.
Conditioning Force. In the Explanation of the Single Enumerations it was shown that this force occurs in 12 common conditions, completely in 5 (4 Major conascence and nutriment) and appropriately in 7 (4 Medium conascence, predominance, kamma and faculty).

Explanation of Physical Nutriment

Sensuous beings cannot exist without food. Apart from the time that they are asleep, most of the day is spent by such beings of the land, water and air in efforts at obtaining food. In doing so, however, they have to undergo various kinds of hardship. As a matter of fact, countless beings have died because of the dangers met with in searching for food or making money to buy food.

The fires of greed, hate and delusion often oppress beings when (i) they desire and long for food to keep themselves alive, (ii) they are making efforts to obtain food, (iii) they meet with failures and disappointments in the search for food, (iv) they have to store and look after the food obtained. Greater faults are committed in the world because of earning a living than from any other cause. As most of the beings of the land, water and air are carnivorous, they kill for food. It is on account of killing, the greatest of faults, that beings are daily making causes for rebirth in the lower regions. In fact,

most of the beings are in the lower regions because they committed faults in seeking food or earning a livelihood.

Then when food is eaten it turns into urine, excrement, eye-dirt, ear-dirt, snot, spittle, phelgm, etc. If it has been properly digested, it produces the various kinds of ordure consisting of head hairs, body hairs, body odours, sweat, etc. But if it is not properly digested, it produces various diseases such as those of the eye, ear, chest, skin, throat, etc. resulting, very often, in death. Moreover, when the stomach is full, lust and the rest of the 1,500 corruptions are aroused. But with an empty stomach even the King of Tāvatiṃsa devas has no desire to take delight in and find pleasure with his queens. A detailed account of the repulsiveness of food is given in P. Pfn. under 'Perception of repulsiveness in nutriment'.

Explanation of Conascence-nutriment

The Sequence. After physical nutriment, which is the most prominent of the 4 nutriments, was expounded, the other 3 were expounded in the following sequence: contact nutriment, which impinges on material objects; volition nutriment, which is a consequence of contact; and consciousness nutriment. For contact holds fast to what is desirable or undesirable in an object; volition is the constant exertion of the associated states on account of an object which is desirable or undesirable; consciousness is the awareness of an object.

Contact Nutriment

Contact exerts great influence. If, in the continuity of a being, there were only consciousness but no contact, he would only be aware of the fires burning in hell, but not experience suffering due to the intense heat. As there is contact, suffering is experienced. On the other hand, if there were only contact and no consciousness he would not even be aware of the heat of the fires in hell, just as is the case with a log of wood. Again, if there were contact and consciousness but no volition then, although bodily suffering will be greatly experienced he would not be able to express it in thought, word or deed. For it is volition that brings about actions in thought, word and deed. Also, because of these 3 nutriments, humans, devas and brahmās are aware of, experience and express happiness. On consideration of the above, therefore, it will be seen that all happiness and suffering originate from contact. So if there were no contact, there would be no happiness and suffering. When there is no happiness there cannot be

greed (craving); when there is no suffering there cannot be hate; and where there is neither greed nor hate, there cannot be delusion and the rest of the 1,500 corruptions.

Volition Nutriment

Consciousness and its associated states cannot remain still because volition is inciting them to run after the object they take. This is why the minds of people are never still but always agitated. For instance, when an object of greed is encountered, volition is continually exciting greed, urging one to get to the object of greed so as to experience that object. This is similar with the objects of hate and delusion.

For the common worldling, the volitions are very weak and sluggish in the cases for good such as confidence, knowledge, charity, precepts and mental development. He has to find many reasons and incentives to induce himself to perform such good acts, such as the dread of suffering to be experienced if he is reborn in hell or if he has to continue in the round of rebirths and the happy results which will accrue from doing good.

Illustration of Volition. Suppose that at a port there are 49 barges of cargo and only one tug-boat and that the latter tows each of the barges to various ports at various times. The people at that port will remark, 'The tug-boat is towing such-and-such a barge and sailing out of the river to such-and-such a port.' Similarly, at times, volition (which is dependent on heart-base) tows greed and comes out of the heart to go to the object of greed; at times, volition tows hate and comes out of the heart to go to the object of hate. This is also the case with each of the remaining mental states, all totalling 49 which come under mental formation aggregate. Volition does not function for one existence only, nor does it end at death. For after the kamma-produced matter ceases at death, the volition just before that time acts to bring about a new existence with new kamma-produced matter. It ends only at parinibbāna, the final death, because there is no more rebirth since all the corruptions had been eradicated, i.e. at the death of the Arahat.

Consciousness Nutriment

There are six kinds of consciousness nutriment: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. When the sensitive eye coincides with any visible object, the consciousness that arises is eye-

consciousness. Similarly, when the sensitive ear coincides with any sound, ear-consciousness arises and so on. In the case of cognizable objects such as confidence, precepts, learning, charity, knowledge, etc. that are faultless, and greed, hate, delusion, etc. that are faulty, the consciousness that arises in each case at the heart-base is known as mind-consciousness. It is due to this consciousness nutriment that people seek visible objects, sounds and other sense-objects for enjoyment and pleasure; that they are greedy and, therefore, invent luxuries, desire to become millionaires, kings, ministers of state, etc.; that they perform charity and other good deeds for better existences in the future; that they make plans and efforts to acquire worldly possessions and so on. But in the course of seeking such worldly comforts, honours and sensual pleasures, many dangers and misfortunes are encountered, corruptions increase and all kinds of faulty actions are committed.

The 4 Nutriments Explained By Similes

K.S. II, pp.68-70, explains the 4 nutriments by similes and states that when they are well understood, Arahatta Fruition is attained.

Physical Nutriment, Simile of the Child's Flesh.

> And how, brethren, is material food to be considered?
>
> It is as if two parents who had taken slender provisions were on their way in the path through the jungle, and theirs was an only child dear and sweet. Now suppose that the scanty provisions of those parents in the jungle came to an end, used up. And suppose that there was yet a portion of the jungle untraversed. Then those parents might say: What scanty provisions we had are come to an end, are used up, and there is this remainder of the jungle to traverse. What if we were to slay this our only child, sweet and dear, and make both dried pieces and juicy pieces, and so, eating flesh of child, might traverse that remainder of the jungle. Let us not all three perish! And so those two parents slew that only child sweet and dear, and made both dried pieces and juicy pieces, and so, eating flesh of child they could traverse that remainder of the jungle. They would both eat child-flesh and smite on their breasts crying: Where is our only child? Where is our only child?
>
> Now what think you, brethren? Would they take the food for sport? Or would they take the food from indulgence? Or would they take the food for personal charm? Or would they take the food for plumpness?

Not so, lord.

Would they not take the food, brethren, in order that they might last till the jungle was crossed?

Even so, lord.

Even so, brethren, I declare should solid food be regarded. When such food is well understood, the passions of the five senses are well understood. When the passions of the five senses are well understood, the fetters do not exist bound by which the Ariyan disciple could come again to this world.

Contact Nutriment. Simile of the Cow with a Sore Hide. And how, brethren, is the food that is contact to be regarded?

It is as if, brethren, a cow with a sore hide should stand leaning against a wall. The creatures that live on the wall would bite her; if she stood leaning against a tree, the creatures that live on the tree would bite her; yea, whatever she stood leaning against, whatever creatures lived thereon would bite her. If she stood buoyed up by water, the creatures that live in the water would bite her; if she stood buoyed up by the air, the creatures that live in dependence on the air would bite her, yea, whatever she stood up against, whatsoever creatures that lived in dependence thereon would bite her.

Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings are well understood. When the three feelings are well understood, I declare that there is nothing further which the Ariyan disciple has to do.

Volition Nutriment. Simile of the Pit of Live Charcoal. And how, brethren, is the food that is will of mind (volition) to be regarded?

It is as if, brethren, there were a pit of charcoal, deeper than a man is high, filled with clear, glowing, smokeless charcoal. And a man were to come by, loving his life, not loving death, loving happiness, and loathing pain. And two strong men seizing him by each arm were to drag him up to the pit. Now to be far from that, brethren, would be the will of that man, to be far would be his wish, to be far would be his aspiration. Why so? Verily the man would think: I shall fall on that heap of charcoal; through that I shall come in for death, or for mortal pain.

Even so, brethren, I declare that the food which is will of mind should be regarded. When that food is well understood, the three cravings are well understood. When these are well understood, I declare that there is nothing further that the Ariyan disciple has to do.

Consciousness Nutriment. Simile of the Hundred Darts.

> And how, brethren, is the food that is consciousness to be regarded?
>
> It is as if, brethren, they were to seize a robber, an evildoer, and were to show him to the king, saying: 'This man, sire, is a robber, an evildoer. Inflict on him such punishment as is desired.' And the king should pronounce this concerning him: Go, masters, smite this man at dawn with a hundred darts (or lances, or spears, or javelins). And they were to do so. Then at noon the king should declare this: Ho, masters, how is that man?
>
> At this moment, sire, he is alive.
>
> And the king should pronounce this concerning him: Go, masters, smite this man at noon with a hundred darts. And they were to do so. Then at eventide the king should declare this: Ho, masters, how is that man?
>
> At this moment, sire, he is alive.
>
> And the king should pronounce this concerning him: Go, masters, smite this man at eventide with a hundred darts. And they were to do so.
>
> What think you, brethren? Would that man, smitten during the day by three hundred darts, suffer therefrom pain and sorrow?
>
> Were he smitten, lord, by but one dart, he would therefrom suffer pain and sorrow; what need to speak of being smitten by three hundred?
>
> Even so, brethren, do I declare that the food called consciousness should be regarded. When consciousness, brethren, is well understood, name-and-shape (mentality-and-materiality) is well understood. When name-and-shape is well understood, I declare that there is nothing further that the Ariyan disciple has to do.

(The Sustenance Suttas and others in this volume of K.S. deal with the 4 nutriments in detail.)

Planes. Physical nutriment occurs in 27 planes exclusive of the 4 immaterial planes; the mental nutriments (conascence-nutriment) occur in 30 planes exclusive of the non-percipient plane.

Persons. This condition occurs in the 12 types of persons.

16 FACULTY CONDITION

There are three kinds: (a) base-prenascence-faculty, (b) physical life-faculty, (c) conascence-faculty.

(a) Base-prenascence-faculty

(i)-(v) Conditioning and Conditioned States. See the chart.
Conditioning Force. This condition belongs to the base-prenascence group and, as shown in the Explanation of the Single Enumerations, the force occurs completely in the 6 common conditions: dependence, prenascence, faculty, dissociation, presence and non-disappearance.

(b) Physical Life-faculty

(vi) Conditioning and Conditioned States. See the chart.
In Detail. All the 9 groups of kamma-produced matter must be taken. They were given under physical nutriment condition above.
Example of the Method. Of the 9 groups of kamma-produced matter, take that of the eye-decad. The physical life-faculty of the eye-decad is related to the remaining 9 kamma-produced matter of that decad by the force of physical life-faculty condition. So also for the physical life-faculty in ear-decad and the rest of the 9 groups. Since physical life-faculty is always kamma-produced matter it is related only to kamma-produced matter of the same group.
Conditioning Force. In this Analytical Exposition physical life-faculty-presence and physical life-faculty-non-disappearance are not included and so the force occurs completely in faculty condition.

(c) Conascence-faculty

(vii) Conditioning and Conditioned States. See the chart.
Conditioning Force. Refer to the Explanation of the Single Enumerations where it was pointed out that this condition belongs to the Minor conascence group and occurs in the 14 common conditions, conascence-kamma alone of the group being excluded. So this force occurs in 14 common conditions: completely in 5 (4 Major conascence and faculty) and appropriately in 9 (4 Medium conascence, root, predominance, nutriment, jhāna and path).
Explanation. In the Investigation Chapter the three kinds of faculty condition are not dealt with in the same order as in this Analytical Exposition. Here the sequence is in accordance with that in Vibh. as pointed out below:

> As to order (kamato): this too is only order of teaching. Herein,
> (a) the noble plane (the stages of Stream Entry, etc.) is attained through the full-understanding of internal

states, and so the eye-faculty and the rest included in the selfhood are taught first (i.e. base-prenascence-faculty). Then the femininity faculty and masculinity faculty, to show on what account that selfhood is called 'woman' or 'man'.
(b) Next, the life-faculty, to make it known that although that selfhood is twofold, still its existence is bound up with the life-faculty (i.e. physical life-faculty).
(c) Next, the (bodily-) pleasure faculty, etc., to make it known that there is no remission of these feelings as long as that (selfhood) continues, and that all feeling is (ultimately) suffering. Next, the faith (confidence) faculty, etc., to show the way, since these things are to be developed in order to make that (suffering) cease. Next, the I-shall-come-to-know-the-unknown faculty to show that the way is not sterile, since it is through this way that this state is first manifested in oneself. Next, the final-knowledge faculty, because it is the fruit of the last-mentioned faculty and so must be developed after it. Next, the final-knower faculty, the supreme reward, is taught last to make it known that it is attained by development, and that when it is attained, there is nothing more to be done (i.e. conascence-faculty). This is the order here (Vibh. Comy., p.119, given in P. Pfn., pp. 560-1).

Functions. The functions of the faculties were dealt with in the Brief Explanations of the Conditions. As regards the 5 faculties - confidence, effort, mindfulness, one-pointedness of mind and knowledge - K.S. V, p.171, states: 'But from what point of view, monks, should the controlling power of faith (confidence) be regarded? From that of the four limbs of stream-winning ...' This shows that confidence and the rest of the 5 faculties are controllers of their own functions and the following simile given in the Comy. on Samy., p.265, illustrates this:

Once 5 friends, a king and 4 rich men went to take part in the celebrations of the appearance of the constellations. On their way they reached the house of one of the rich men. The owner gave the order, 'Provide the guests with refreshment, perfumes and ornaments, etc.', while the other 4 remained silent. Similarly, when they reached the houses of the other rich men, only the owner of the house gave the order while the other 4 remained silent. Finally, when they reached the house of the king, who was the ruler of the country, he also gave the order while the 4 rich men remained silent.

In the same way, just like the 5 friends who took to

the road, confidence and the rest of the 5 faculties together take the same object. As in the case of the first rich man who, on reaching his house, gave the order for entertaining his 4 friends who remained silent, so also, when the Path of Streamwinner is reached, confidence faculty, which has the characteristic of trusting, takes the lead and the other 4 faculties follow it. Also, when the house of the second rich man is reached, he gave the order while the other 4 remained silent, so also, when the 4 right efforts are reached, the effort faculty, which has the characteristic of exerting, takes the lead and the other faculties follow it. Then when the house of the third rich man is reached, he gave the order while the other 4 remained silent, so also, when the applications of mindfulness are reached, mindfulness faculty, which has the characteristic of recollection, takes the lead and the other 4 faculties follow it. Next, when the house of the fourth rich man is reached, he gave the order and the other 4 remained silent, so also, when jhāna or deliverance (vimokkha) is reached, one-pointedness of mind faculty, which has the characteristic of non-distraction, takes the lead and the other 4 faculties follow it. Finally, when the house of the king is reached, he gave the order and the other 4 remained silent, so also, when the Four Noble Truths are reached, knowledge (wisdom) faculty, which has the characteristic of knowing from all aspects, takes the lead and the other 4 faculties follow it.

The Teaching on faculty condition is given in detail in Faculty Yamaka of the Abhidhamma. In the Suttas it is given under K.S. on the Faculties. The restraint of the sense faculties which the bhikkhu has to practise belongs to this faculty condition.

Planes. The faculties of eye, ear, nose, tongue, body, femininity, masculinity, pleasure, pain and grief occur in the sensuous planes only. Mind-faculty, life-faculty, indifference faculty, and the faculties of confidence, effort, mindfulness, one-pointedness and knowledge (wisdom) occur in 4 planes: sensuous, fine-material, immaterial and supramundane. Joy faculty occurs in 3 planes: sensuous, fine-material and supramundane. The remaining 3 faculties occur in the supramundane plane only.

Persons. The 3 supramundane faculties occur in the 8 types of Noble beings. The rest occur in all the 12 types of persons.

17 JHĀNA CONDITION

Conditioning and Conditioned States. See the chart.
Conditioning Force. From the Explanation of the Single Enumerations it will be seen that this force occurs in 11 common conditions: completely in 5 (4 Major conascence and jhāna) and appropriately in 6 (4 Medium conascence, faculty and path).
The 5 Jhāna Factors. In Dhs. 9 jhāna factors are given, namely: (1) wrong applied thought, (2) right applied thought, (3) sustained thought, (4) rapture, (5) joy, (6) grief, (7) indifference, (8) wrong one-pointedness of mind, (9) right one-pointedness of mind. Of these, (1) and (2) come under the reality of applied thought; (5), (6) and (7) under the reality of feeling; (8) and (9) under the reality of one-pointedness of mind. Thus when the different realities are taken, there are only 5 jhāna factors.
Jhāna. Consciousness is restless because the new ones that successively arise and cease do not remain fixed to one object but take different objects. And when consciousness is made to concentrate on a particular object to the exclusion of all the others so that it remains firmly fixed to that object, this is known as jhāna.
Jhāna and Jhāna Factors. When two or more jhāna factors are taken together as a group it is known as jhāna, but when each of them is taken separately it is known as jhāna factor. The jhāna factors may be compared to the several parts, wheels, hub, etc. of a chariot (rathaṅga), and jhāna to the chariot itself which is assembled from those parts.
Explanation of the Functions of the Jhāna Factors. In this world there are objects and actions which bring about either gradual development or degeneration of character. For there are (i) those which bring about gradual decrease of the corruptions and which lead to a lofty path and (ii) those which bring about increase of corruptions and which lead to a low path just like the water in the river flowing to a lower level.
Applied Thought. Wrong applied thought may be compared to the storm which violently blows the water downwards; consciousness to the boat; knowledge to the helmsman; wise reflection to the helm; effort to the oarsman; right applied thought to the oars. Only when consciousness, the boat, is rowed strongly with right applied thought, the oars, will it travel upstream to the objects and actions for the removal of the corruptions. If there is no rowing, then wrong applied thought, the storm, will blow it downstream for increase of the corruptions. Thus it

will be seen that right applied thought, the oars, is the jhāna factor which has to be used with great force in order that consciousness, the boat, will become lofty, i.e. go upstream.

Sustained Thought. Once right applied thought has carried out its function of directing consciousness to its object and an object such as a kasiṇa has been taken, then sustained thought performs its function of occupation with the object so that consciousness will not turn away but remain fixed on it. If there is no such fixing on the object, then, however strongly right applied thought is used, it will be like a tortoise climbing up a hill where it takes one step forward but falls back two steps.

Rapture. Rapture then performs its function of enjoying the object and action so that consciousness will not be disgusted or bored. For if there is no enjoyment but dislike and boredom, consciousness will not be able to remain fixed on the object but will be compelled to withdraw and turn away from the object.

Bliss. Next, bliss performs its function of great relish so that consciousness cannot turn away from the object which it enjoys. For although consciousness enjoys the object, unless the relish is very great the object will not be dear enough for consciousness to fasten on to it. Because the delight, which takes place for a short while owing to the novelty of the object, will soon turn into disgust and eventually consciousness will turn away from the object.

One-pointedness of Mind. Finally, one-pointedness of mind performs its function of keeping consciousness firmly rooted to the object. For consciousness had been accustomed to thrive on filthy sensual pleasures in past existences and had taken great delight therein. So, although it now experiences lofty delight with the object and action of mental development, yet, it cannot forget the past delights of sensual pleasures and is ever eager to taste them again. That is why one-pointedness of mind has to, as it were, chain consciousness to the object. Consciousness may be compared to a dog which, originally, had been accustomed to living on excreta in the village and taken great delight in it. Later on, it was brought up by kings and rājas who provided it with meat and rice that it could partake of at pleasure. But even then it cannot forget the delight of the taste of nasty and foul excreta that it had a natural liking for when young. So if it got the odour of excreta it would go after such things, preferring it to the meat and rice. That is why the dog had to be chained so that it could not go back to the old way of feeding on excreta.

These 5 states, which keep consciousness firmly rooted to the object of mental development with great delight, are known as jhāna. And when consciousness is thus concentrated, the corruptions are suppressed hour by hour, day by day, till they no longer arise. Thereby consciousness becomes pure and luminous. This is the meaning of 'Jhāyati upanijjhāyatī ti jhānaṃ.'

Another Explanation. Jhāna is so-called because it burns and destroys its opposite states, the hindrances, and so prevents them from arising, i.e. suppresses them but does not eradicate them. Sloth and torpor are the opposites of applied thought. Applied thought, which constantly drives consciousness to take an object of mental development, forcibly burns and destroys sloth and torpor, which are respectively mental laziness and backwardness, and, thereby, suppresses them. Doubt is the opposite of sustained thought. Sustained thought, which repeatedly reflects on the object and gradually makes the act of mental development (bhāvanā-kamma) clearer and clearer, forcibly burns and destroys doubt, which makes consciousness waver, muddled and depressed, and, thereby, suppresses it. Ill-will is the opposite of rapture. Rapture, which makes consciousness refreshed, forcibly burns and destroys ill-will, which makes consciousness bored and disgusted, and, thereby, suppresses it. Restlessness and worry are the opposites of bliss. Bliss, which gives peace and satisfaction, forcibly burns and destroys restlessness and worry, which make consciousness distracted and ill at ease, and thereby suppresses them. Lust is the opposite of one-pointedness of mind. One-pointedness of mind, which keeps consciousness firmly fixed to the object, forcibly burns and destroys lust, which makes consciousness excited and agitated, and, thereby, suppresses it.

In P. Pfn., p.147, it is stated:

> For the hindrances are the contrary opposites of the jhāna factors; what is meant is that the jhāna factors are incompatible with them, eliminate them, abolish them. And it is said accordingly in the Peṭaka 'Concentration (one-pointedness of mind) is incompatible with lust, happiness (rapture) with ill will, applied thought with stiffness and torpor, bliss with agitation (restlessness) and worry, and sustained thought with uncertainty (doubt).' This is what is meant by 'paccanīka-dhamme jhāpetī ti jhānaṃ'.

Two Kinds of Jhāna. These are: (1) Jhāna which is attained by the practice of concentration on the kasiṇas and other objects. It is known as 'paṭipadā-siddha' and (2) Jhāna attained by Ānanda; by the 500 bhikkhus in Mahāsamaya Sutta; by those who attained the 6 super-

knowledges when they were called 'Come, O Bhikkhus' by the Buddha after hearing his teaching for the first time; and, automatically, by those when they attained the Path after insight practice. It is known as 'magga-siddha'.

The teaching on jhāna condition is given in Jhāna Vibh. of the Abhidhamma and in the mental development of concentration in the various Suttas.

Planes. This condition occurs in 30 planes exclusive of the non-percipient plane.

Persons. This condition occurs in the 12 types of persons.

18 PATH CONDITION

Conditioning and Conditioned States. See the chart.

Conditioning Force. From the Explanation of the Single Enumerations it will be seen that this force occurs in 13 common conditions: completely in 5 (4 Major conascence and path) and appropriately in 8 (4 Medium conascence, root, predominance, faculty and jhāna).

Explanation. In the Brief Explanations of the Conditions it was pointed out that although there are also 8 wrong path factors, 4 of them (which are wrong speech, wrong action, wrong livelihood and wrong mindfulness) are not separate realities but come under the faulty group of consciousness and associated mental factors and, therefore, there are only 12 path factors. These are then reduced to 9 when the different realities are taken as was the case with the jhāna factors. Here a brief explanation of the 8 path factors, the supramundane states, is provided.

First of all these supramundane states must be differentiated from the mundane states. For example, in the case of right view as a mundane state, there are many kinds, one of which is that concerning kamma. Here the knowledge that all faultless and faulty actions performed by oneself to produce results exists in one's continuity throughout the many existences and worlds in this round of rebirths and are, therefore, one's property, is right view of kammā. It is also known as 'straightening one's views (diṭṭhujukatā)', one of the items of the ten meritorious actions (puñña-kiriya-vatthu). In this connection G.S. III, p.59, states: 'I am the result of my own deeds; heir to deeds; deeds are matrix; deeds are kin; deeds are foundation; whatever deed I do, whether good or bad, I shall become heir to it.' Then there is right view of the ten kinds of subjects (dasa-vatthuka-sammādiṭṭhi) as given in M.L.S. I, pp.347-8:

(1) There is (result of) gift; (2) There is (result

of) offering on a large scale (yiṭṭha); (3) There is (result of) offering on a small scale (hutā); (4) There is fruit and ripening of deeds well done and ill done; (5) There is this world; (6) There is a world beyond (other worlds); (7) There is (result of) good and evil deeds done to one's mother; (8) There is (result of) good and evil deeds done to one's father; (9) There are spontaneously uprising beings; (10) There exists in this human world, recluses and brahmans who practise the true dhamma and possess tranquillity of mind and who, having seen and realised this very world and other worlds by their own superknowledge, impart their knowledge to others.

The Supramundane 8 Path Factors. P. Pfn., pp.582-4, gives them briefly as:

Right View. 'When a meditator is progressing towards the penetration of the four truths, his eye of understanding with nibbāna as its object eliminates the inherent tendency to ignorance, and that is right view.'

Right Thinking (Applied Thought). 'When he possesses such view, his directing of the mind on to nibbāna, which (directing) is associated with that (right view), abolishes wrong thinking, and that is right thinking.'

Right Speech. 'And when he sees and thinks thus, his abstinence from wrong speech, which abstinence is associated with that (right view), abolishes bad verbal conduct, and that is called right speech.'

Right Action. 'When he abstains thus, his abstinence from killing living things, which abstinence is associated with that (right view), cuts off wrong action, and that is called right action.'

Right Livelihood. 'When his right speech and right action are purified, his abstinence from wrong livelihood, which abstinence is associated with that (right view), cuts off scheming, etc., and that is called right livelihood.'

Right Effort. 'When he is established on that plane of virtue called right speech, right action, and right livelihood, his energy, which is in conformity and associated with that (right view), cuts off idleness, and that is called right effort.'

Right Mindfulness. 'When he exerts himself thus, the non-forgetfulness in his mind, which is associated with that (right view), shakes off wrong mindfulness, and that is called right mindfulness.'

Right Concentration. 'When his mind is thus guarded by supreme mindfulness, the unification of mind, which is associated with that (right view), abolishes wrong concentration, and that is called right concentration.'

Further, on pp.589-90 of the above text (or Majjh.

Comy. II, p.361), it is stated:

> ... the Noble Eightfold Path is included by the three aggregates. (1) Any right speech, any right action, any right livelihood: these are included in the virtue aggregate. (2) Any right effort, any right mindfulness, any right concentration: these are included in the concentration aggregate. (3) Any right view, any right thinking: these are included in the understanding aggregate....
>
> As to the three beginning with right effort, concentration cannot of its own nature cause absorption through unification on the object; but with energy accomplishing its function of exerting and mindfulness accomplishing its function of preventing wobbling, it can do so. Here is a simile: three friends (thinking,) 'We will celebrate the festival', entered a park. Then one saw a champak (campaka) tree in full blossom, but he could not reach the flowers by raising his hand. The second bent down for the first to climb on his back. But although standing on the other's back, he still could not pick them because of his unsteadiness. Then the third offered his shoulder (as support). So standing on the back of the one and supporting himself on the other's shoulder, he picked as many flowers as he wanted and after adorning himself, he went and enjoyed the festival.
>
> And so it is with this. For the three states beginning with right effort, which are born together, are like the three friends who enter the park together. The object is like the champak tree in full blossom. Concentration, which cannot of its own nature bring about absorption by unification on the object, is like the man who could not pick the flowers by raising his arm. Effort is like the companion who bent down, giving his back to mount upon. Mindfulness is like the friend who stood by, giving his shoulder for support. Just standing on the back of the one and supporting himself on the other's shoulder he could pick as many flowers as he wanted, so too, when energy accomplishes its function of exerting and when mindfulness accomplishes its function of preventing wobbling, with the help so obtained concentration can bring about absorption by unification on the object. So here in the concentration aggregate, it is only concentration that is included as of the same kind. But effort and mindfulness are included because of their action (in assisting).
>
> Also as regards right view and right thinking, understanding cannot of its own nature define an object

as impermanent, painful, not-self. But with applied thought giving (assistance) by repeatedly hitting (the object) it can. How? Just as a money changer, having a coin placed in his hand and being desirous of looking at it on all sides equally, cannot turn it over with the power of his eye only, but by turning it over with his fingers he is able to look at it on all sides, similarly understanding cannot of its own nature define an object as impermanent and so on. But (assisted) by applied thought with its characteristic of directing the mind on to (the object) and its function of striking and threshing, as it were, hitting and turning over, it can take anything given and define it. So here in the understanding aggregate it is only right view that is included as of the same kind. But right thinking is included because of its action (in assisting).

So the path is included by the three aggregates. Hence it was said that it is of three kinds classed according to the three aggregates.

Right View is the Most Important. Right view is the most important of the 8 path factors because it is not possible to attain Path and Fruition without it. How right view can be acquired and how, if right view is properly supported, it leads to Arahatta Fruition are given in Mahāvedalla Sutta, M.L.S. I, p.353:

'But how many conditions are there, your reverence, for bringing right understanding (view)[1] into existence?'

'There are two conditions, your reverence, for bringing right understanding into existence: the utterance of another (person)[2] and wise attention. Your reverence, these are the two conditions for bringing right understanding into existence.'

'If right understanding is forwarded, by how many factors, your reverence, does there come to be the fruit of freedom of mind and the advantage of the fruit of freedom of mind, and the fruit of freedom through intuitive wisdom and the advantage of the fruit of

1 The right understanding through vision, the right understanding of the Way (Majjh. Comy. II, p.346).

2 Herein, what is another's utterance? It is any teaching, advice, instruction, talk about truth, in conformity with truth, from another. The Truths are four: they are Suffering, Origin, Cessation, and the Path. Any teaching, showing, divulging, analysing, exhibiting, displaying these four Truths is called another's utterance in conformity with truth (Pit. Discl., p.1).

freedom through intuitive wisdom?'

'Your reverence, if right understanding is forwarded by five factors there comes to be the fruit of freedom of mind and the advantage of the fruit of freedom of mind, and the fruit of freedom through intuitive wisdom and the advantage of the fruit of freedom through intuitive wisdom: in this case, your reverence, right understanding is forwarded by moral habit, and it is forwarded by hearing, and it is forwarded by discussion, and it is forwarded by calm and it is forwarded by vision. Your reverence, if right understanding is forwarded by these five factors, there comes to be the fruit of freedom of mind and the advantage of the fruit of freedom of mind, and there comes to be the fruit of freedom through intuitive wisdom and the advantage of the fruit of freedom through intuitive wisdom.'[1]

Mahāvedalla Commentary. Right View. These are Insight Right View and Path Right View. Even such a great disciple as Sāriputta Thera required the above two conditions for bringing about right view. Although he practised the perfections for 1 aeon and 100,000 worlds he could not destroy even a minute trace of the corruptions by himself. It was only when he heard the stanza beginning with 'Dhammas arise from causes' from Assaji Thera that he acquired right view and became a Sotāpanna. As for Silent Buddhas and Omniscient Buddhas, they do not require the utterance of another person but become so by their own wise attention (reflection).

Forwarded by Calm. Calm consists of the eight Attainments based on insight. They are the four fine-material jhānas and the four immaterial jhānas.

Forwarded by Vision. Vision consists of the seven Contemplations (sattānupassanā). These are the contemplations of: (1) impermanence (anicca), (2) suffering (dukkha), (3) not-self (anattā), (4) dispassion (nibbheda), (5) fading away (virāga), (6) cessation (nirodha), (7) relinquishment (paṭinissagga).

The Five Factors. After having perfected the four precepts of purity (catupārisuddhi-sīla), listened to the appropriate teaching, discarded wrong practices by discussion and practised the eight attainments based on insight, the seven contemplations are developed for the arising of Arahatta Path which gives Arahatta Fruition as result. This may be compared to a person who wants to partake of

1 For, the Way to Arahantship coming into being as a result of practising these five factors, gives the fruit (Majjh. Comy. II, p.346).

sweet and ripe mangoes. He has to (1) make a round hollow space around the young mango plant for retaining the water, (2) water the plant with a watering-pot occasionally, (3) make a firm mound around the plant to prevent water from draining away after watering, (4) remove the weeds, creepers, dried branches, ants' hills and cobwebs near the plant, (5) turn over the soil with a spade occasionally. If these five actions are performed, the mango plant will thrive and bear fruit, the sweet and ripe mangoes. Here the mango plant is like right view and (1) is like the precepts, (2) is like listening to the appropriate teaching, (3) is like the attainments of jhāna, (4) is like discarding wrong practices by discussion, (5) is like the seven contemplations. For when these five actions are performed, these actions which support right view result in Arahatta Fruition just as the five actions which support the mango plant result in sweet and ripe mango fruits.

Planes. This condition, in which only mental states are involved, occurs in 30 planes exclusive of the non-percipient plane.

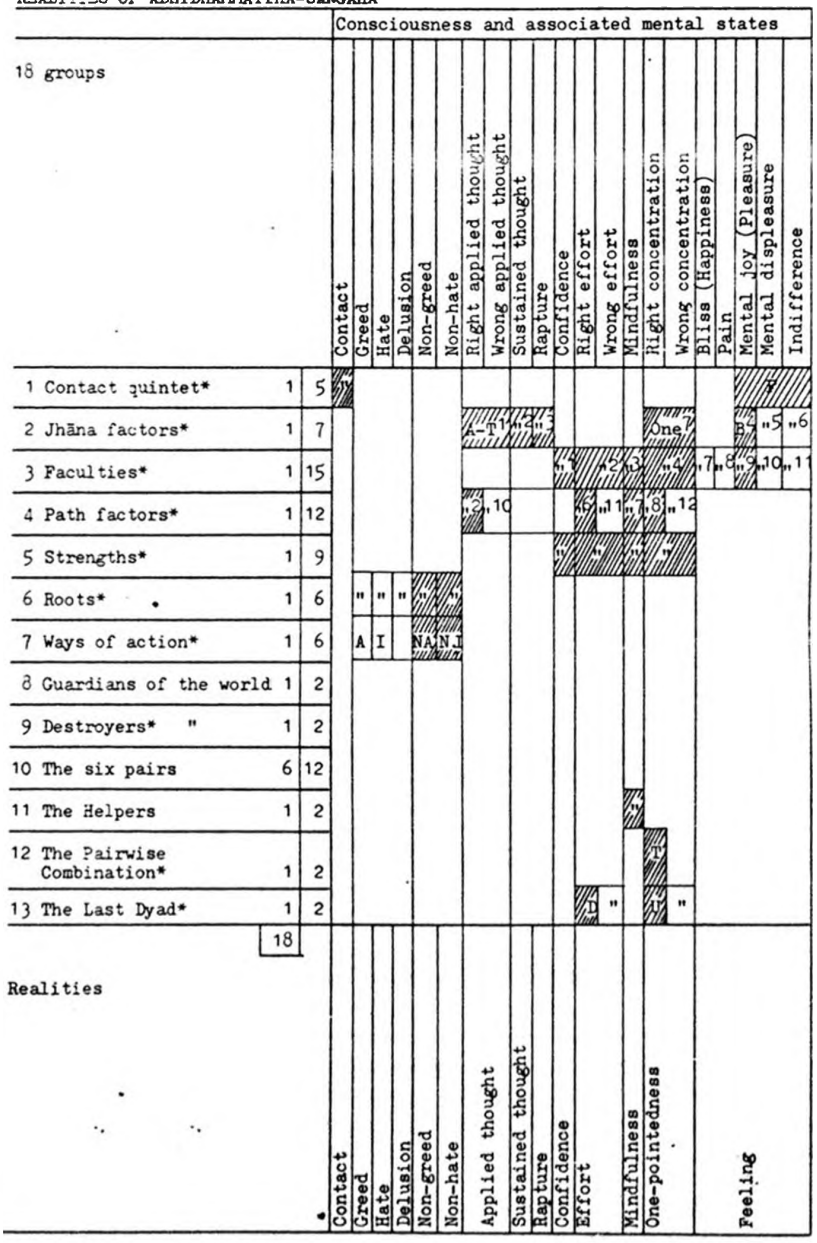
Persons. This condition occurs appropriately in the 12 types of persons.

19 ASSOCIATION CONDITION

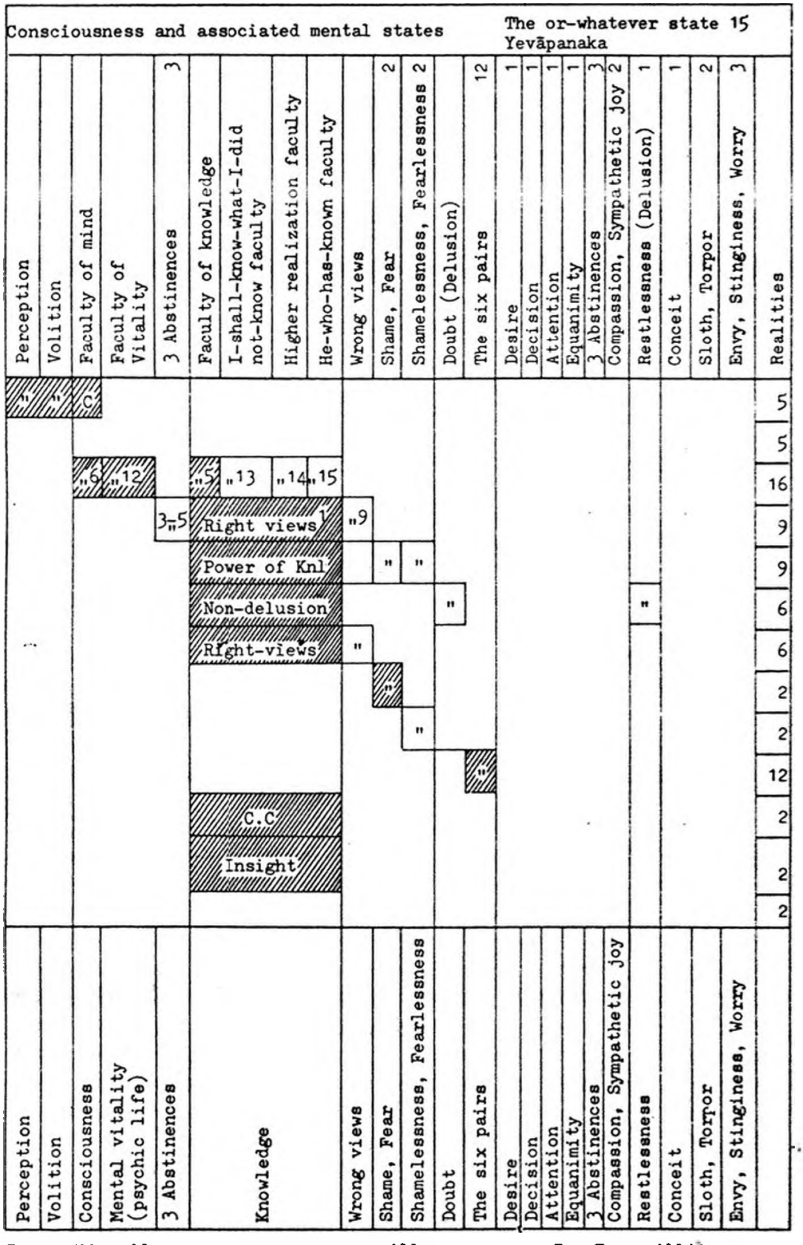
Conditioning and Conditioned States. Conditioning Force. As stated in the chart they are the same as conascence condition (i).

Explanation. Both the conditioning and conditioned states are consciousnesses and mental factors, i.e. mental aggregates. On no occasion does consciousness arise by itself. It always arises together with the other mental states associated with it. Besides, consciousness and its associated mental states cannot arise without an object. They always take one of the six kinds of objects. Also, they always depend on a base for their arising in the five-aggregate planes. The occasions when the 89 consciousnesses arise and the mental states associated with each of them are given in detail under 'The Genesis of Thoughts (cittuppāda-kaṇḍa)' of Dhs. The reason why they are given at the very beginning of the first book of Abhidhamma is that one who desires to understand this subject must, first of all, know these facts. There the subject-matter is treated in a different way from that of Abhidh.-saṅg. (Cpd.) and, therefore, many who have only studied the latter cannot understand the former. Therefore, a chart is provided on consciousnesses and the

8 CLASSIFICATION OF THE MENTAL STATES OF THE DHAMMASAṄGAṆĪ UNDER THE REALITIES OF ABHIDHAMMATTHA-SAṄGAHA



Abbreviations: F = Feeling C = Consciousness One = One-pointedness A-T = Applied thought B = Bliss A = Avarice



I = Ill-will
N.A = Non-avarice
N.I = Non-ill-will
C.C = Clear comprehension
T = Tranquillity
D = Determination
U = Undistractedness

mental states associated with them[1] as given both in Dhs. and Abhidh.-saṅg. so that some idea about the differences between these two texts will be obtained and also because it forms the subject-matter of association condition dealt with here. Although the author has charts summarizing the whole of each of the above texts, they cannot be provided here where Pṭh. is being dealt with.

Planes. This condition is one kind of conascence condition where only mental states are involved. As such it occurs in 30 planes exclusive of the non-percipient plane.

Persons. This condition occurs in all the 12 types of persons.

Mental States of Dhs. and the
Realities of Abhidh.-saṅg.

Explanation of the Chart. This single chart gives all the information about the associations of the 89 consciousnesses with their mental states as provided in Dhs. All the states involved are listed at the top of the chart and the realities to which those states belong are listed at the bottom. The serial numbers in the first column give the serial order in which the states are to be taken. The red squares show the states that are included in the first pair of great faultless consciousnesses. This serves as an example to show how the other consciousnesses and their associated states are to be taken.

The 18 Groups. There are altogether 18 groups starting with the Contact quintet in serial order.

The Six Pairs. The six pairs, which is serial no. 10, form 6 groups: (1) Tranquillity of mental factors, Tranquillity of consciousness, (2) Agility of mental factors, Agility of consciousness, (3) Pliancy of mental factors, Pliancy of consciousness, (4) Adaptability of mental factors, Adaptability of consciousness, (5) Proficiency of mental factors, Proficiency of consciousness, (6) Uprightness of mental factors, Uprightness of consciousness.

Asterisks for Faulty States. The asterisks show that 10 groups are involved in the faulty states. Serial nos 12 and 13 are taken together as 'Final Pairs' in Expos. II, p.335, and in that case there are 9 such groups.

Groups Involved. Serial no. 9, Destroyers of the world, applies only to faulty states but all the other 17 groups are involved in the faultless and indeterminate states.

1 For the non-Pali reader, all information about these states can be obtained from Psych. Eth. and its Comy., Expos.

The Or-whatever (ye-vā-panakā). In addition to the states mentioned under the various groups there are, according to the Comy., 16 of 'the or-whatever states' but only those that are applicable to the consciousness in question are taken.

Great Faultless Consciousnesses

First Pair. By taking the red squares horizontally with the group, it will be seen that there are: (1) Contact quintet 5, (2) Jhāna factors 5, (3) Faculties 8, (4) Path factors 5, (5) Strengths 7, (6) Roots 3, (7) Ways of action 3, (8) Guardians of the world 2, (10) The six pairs 12, (11) The Helpers 2, (12) The Pairwise Combination 2, (13) The Last Dyad 2. These are the 56 states mentioned in Dhs. In addition, desire, decision, attention, equanimity, 3 abstinences and 2 illimitables (compassion and sympathetic joy), the 9 under 'the or-whatever' states, have to be taken. So the total number of associated states which arise with each faultless consciousness of the first pair is 56 + 9 = 65.

In Abhidh.-saṅg. only the separate realities of the above 65 states are taken. The realities corresponding to them can be read off by taking the red squares vertically. For the 56 states there are 30 realities but consciousness has to be excluded and so there are 29. As for the 9 'the or-whatever' states, they are separate realities. So the total number of associated mental factors (cetasika) which arise with each faultless consciousness of the first pair is 29 + 9 = 38 as given in Abhidh.-saṅg.

Note. In what follows (1) 'associated states' indicate those states given in Dhs. and 'associated mental factors' those in Abhidh.-saṅg.; (2) only the variations in the states mentioned and the corresponding realities will be pointed out because the states under 'or-whatever' are also the realities taken in Abhidh.-saṅg.

Second Pair. Since these consciousnesses are dissociated from knowledge, all the 7 states represented by red squares under knowledge reality are excluded. Thus there are 56 - 7 + 9 = 58 associated states. As for the associated mental factors, knowledge is excluded from the realities and so there are 29 - 1 + 9 = 37.

Third Pair. Since these consciousnesses are accompanied by indifference instead of mental joy, as with the first pair, rapture of the Jhāna factors is excluded and indifference is substituted for mental joy in the Faculties. As there is a decrease of 1 due to the exclusion of rapture, there are 56 - 1 + 9 = 64 associated states. Similarly, rapture is excluded from the realities and

there are 29 - 1 + 9 = 37 associated mental factors.
Fourth Pair. Since these consciousnesses are dissociated from knowledge as with the second pair but accompanied by indifference as with the third pair, the 7 states under knowledge reality together with rapture are excluded. Thus there are 56 - 7 - 1 + 9 = 57 associated states and 29 - 1 - 1 + 9 = 36 associated mental factors.

Fine-material Faultless Consciousnesses
(Fourfold System of Jhāna)

First Jhāna. These are the same 56 associated states as with the first pair of great faultless consciousnesses. All of them are not given in the text. In addition, 6 under 'the or-whatever' states have to be taken. These are the 9 for the faultless consciousnesses with the 3 abstinences excluded. Thus there are 56 + 6 = 62 associated states and 29 + 6 = 35 associated mental factors.
Second Jhāna. Applied thought and sustained thought are excluded from the 56 above and so there are 56 - 2 + 6 = 60 associated states and 29 - 2 + 6 = 33 associated mental factors.
Third Jhāna. Rapture is excluded from the above and so there are 59 associated states and 32 associated mental factors.
Fourth Jhāna. Since this consciousness is accompanied by indifference, the latter is substituted for bliss but this does not change the number of states. But 2 illimitables from the 6 under 'the or-whatever' states have to be excluded. So there are 59 - 2 = 57 associated states and 32 - 2 = 30 associated mental factors.

Fine-material Faultless Consciousnesses
(Fivefold System of Jhāna)

First Jhāna. This is the same as the First Jhāna of the Fourfold System. So there are 62 associated states and 35 associated mental factors.
Second Jhāna. Only applied thought is excluded from the above. So there are 61 associated states and 34 associated mental factors.
Third Jhāna. Since applied thought and sustained thought are excluded, this is the same as the Second Jhāna of the Fourfold System. So there are 60 associated states and 33 associated mental factors.
Fourth Jhāna. This is the same as the Third Jhāna of the Fourfold System. So there are 59 associated states and 32 associated mental factors.
Fifth Jhāna. This is the same as the Fourth Jhāna of the

Fourfold System. So there are 57 associated states and 30 associated mental factors.

Immaterial Faultless Consciousnesses

All the 4 immaterial faultless consciousnesses are the same as the Fourth Jhāna of the Fourfold System or the Fifth Jhāna of the Fivefold System. So there are 57 associated states and 30 associated mental factors.

Supramundane Faultless Consciousnesses

First Path (Path of Streamwinner). I-shall-know-what-I-did-not-know faculty is included in the Faculties group and the 3 abstinences of 'the or-whatever' states are included here. For the latter are always associated with supramundane consciousnesses. Thus there are 60 states mentioned instead of 56 as with the first pair of great faultless consciousnesses. Also desire, decision, attention, equanimity, the 4 under 'the or-whatever' states, are included. The 2 illimitables are excluded because they take beings as objects whereas supramundane consciousnesses always take Nibbāna as object. Thus there are 60 + 4 = 64 associated states. As for the realities, since I-shall-know-what-I-did-not-know faculty comes under the reality of knowledge, which is already included, there is no addition to be made for this faculty. So only the 3 abstinences have to be added to the 29 given for the first pair of great faultless consciousnesses along with the 4 under 'the or-whatever' states. So there are 29 + 3 + 4 = 36 associated mental factors.

The 3 Higher Paths. In the Faculties group the Higher Realization or, in the case of the Arahatta Path, He-who-has-known is substituted for I-shall-know-what-I-did-not-know faculty of the First Path above. Since there is no difference in the number of states from the above, there are 64 associated states and 36 associated mental factors.

Faulty Consciousnesses; Greed-rooted Consciousnesses

First Consciousness. The states mentioned in Dhs. are: (1) Contact quintet 5, (2) Jhāna factors 5, (3) Faculties 5 (confidence, mindfulness and knowledge, which are not concerned with faulty states, are excluded), (4) Path factors 4 (the 4 wrong path factors), (5) Strengths 4 (wrong effort, wrong concentration, shamelessness, fearlessness), (6) Roots 2 (greed, delusion), (7) Ways of action 2 (avarice, wrong view), (9) Destroyers of the

world 2, (12) Pairwise combination 1 (wrong tranquillity), (13) The Last Dyad 2 (wrong determination, wrong distraction), a total of 32 states. In addition, desire, decision, attention and restlessness, the 4 under 'the or-whatever' states, have to be taken. So there are 32 + 4 = 36 associated states.

The realities of the above 32 states in the groups are: contact, greed, delusion, applied thought, sustained thought, rapture, effort, one-pointedness, feeling, perception, volition, mental vitality (psychic life), wrong view, shamelessness and fearlessness, i.e. 15, and with the 4 of the 'or-whatever' states given above, there are 15 + 4 = 19 associated mental factors.

Second Consciousness. Since this is prompted, sloth and torpor of 'the or-whatever' states have to be added to the above. So there are 32 + 6 = 38 associated states and 15 + 6 = 21 associated mental factors.

Third Consciousness. Since this is dissociated from wrong view, this state in the Path factors and Ways of action groups is excluded. Therefore, instead of 32 above, there are 32 - 2 = 30. And conceit under 'the or-whatever' states has to be added to the 4 for the first consciousness. So there are 30 + 5 = 35 associated states. Also, wrong view is excluded from the 15 realities and so there are 15 - 1 + 5 = 19 associated mental factors.

Fourth Consciousness. Since this is prompted third consciousness, sloth and torpor of 'the or-whatever' states are included as with the second consciousness. So there are 30 + 7 = 37 associated states and 15 - 1 + 7 = 21 associated mental factors.

Fifth Consciousness. This differs from the first consciousness in that it is accompanied by indifference instead of mental joy. Therefore rapture is excluded from the Jhāna factors group and indifference is substituted for bliss. So there are 32 - 1 + 4 = 35 associated states and 15 - 1 + 4 = 18 associated mental factors.

Sixth Consciousness. As this is prompted fifth consciousness, sloth and torpor of 'the or-whatever' states are included in the above. So there are 32 - 1 + 6 = 37 associated states and 15 - 1 + 6 = 20 associated mental factors.

Seventh Consciousness. This differs from the third consciousness in that it is accompanied by indifference instead of mental joy. Therefore, rapture is excluded from the Jhāna factors group and indifference is substituted for bliss. So there are 30 - 1 + 5 = 34 associated states and 15 - 1 - 1 + 5 = 18 associated mental factors.

Eighth Consciousness. This is prompted seventh consciousness and so sloth and torpor are added to the above. So there are 34 + 2 = 36 associated states and 18 + 2 = 20 associated mental factors.

Hate-rooted Consciousnesses

First Consciousness. The differences from the first greed-rooted consciousness will be pointed out. With regard to the states mentioned in Dhs., they are: (1) Contact quintet 5, (2) Jhāna factors 4 (rapture is excluded because this consciousness is accompanied by mental displeasure), (3) Faculties 5 (substitute mental displeasure for mental joy), (4) Path factors 3 (wrong view is excluded), (5) Strengths 4, (6) Roots 2 (substitute hate for greed), (7) Ways of action 1 (ill will), (9) Destroyers of the world 2, (12) and (13) Final pairs 3, i.e. 29. Then envy, stinginess and worry, 3 of 'the or-whatever' states, have to be added to the 4 of the first greed-rooted consciousness. So there are 29 + 7 = 36 associated states.

The realities are: contact, hate, delusion, applied thought, sustained thought, effort, one-pointedness, feeling, perception, volition, mental vitality, shamelessness and fearlessness, i.e. 13, and 7 of 'the or-whatever' states = 20. So there are 20 associated mental factors.

Second Consciousness. Since this is prompted, sloth and torpor are added. So there are 36 + 2 = 38 associated states and 20 + 2 = 22 associated mental factors.

Delusion-rooted Consciousnesses

Consciousness Associated with Doubt. This is accompanied by indifference and so the latter is taken in the Jhāna factors and Faculties groups. The states mentioned in Dhs. are: (1) Contact quintet 5, (2) Jhāna factors 4 (rapture is excluded), (3) Faculties 4 (concentration is excluded), (4) Path factors 2 (wrong thought, wrong effort), (5) Strengths 3 (concentration is excluded), (6) Roots 2 (doubt and delusion are taken together in one column), (9) Destroyers of the world 2, (12) and (13) Final pairs 1 (determination), i.e. 23. Then attention and restlessness, the 2 under 'the or-whatever' states are to be added. So there are 23 + 2 = 25 associated states.

The realities are: contact, delusion, applied thought, sustained thought, effort, one-pointedness, feeling, perception, volition, mental vitality, shamelessness, fearlessness and doubt, i.e. 13, and the 2 of 'the or-whatever' states = 15. So there are 15 associated mental factors.

Consciousness Associated with Restlessness. This is also accompanied by indifference but it differs from the above in that concentration is included. Thus there are: (1) Contact quintet 5, (2) Jhāna factors 4, (3) Faculties 5

(concentration is included), (4) Path factors 3 (wrong concentration is included), (5) Strengths 4, (6) Roots 2 (restlessness and delusion are taken together in one column under 'the or-whatever' states but in this case the states are mentioned), (9) Destroyers of the world 2, (12) and (13) Final pairs 3, i.e. 28. Then decision and attention, the 2 under 'the or-whatever' states, have to be added. So there are 28 + 2 = 30 associated states.

The realities are 13 also as in the above but the difference is that restlessness is substituted for doubt, and 2 of 'the or-whatever' states = 15. So there are 15 associated mental factors.

Faultless-Resultant Fivefold Consciousnesses

Eye-consciousness. This is accompanied by indifference and the latter has to be included as pointed out above. The states mentioned are: (1) Contact quintet 5, (2) Jhāna factors 2 (indifference and one-pointedness only, applied thought, sustained thought and rapture being excluded), (3) Faculties 3 (mind, indifference and mental vitality), i.e. 10. Then with attention under 'the or-whatever' states = 11. So there are 11 associated states.

The realities are: contact, one-pointedness, feeling, perception, volition, mental vitality and also attention of 'the or-whatever' states = 7. So there are 7 associated mental factors.

Ear-, Nose-, Tongue-consciousness. The same as above.

Body-consciousness. As this is accompanied by pleasure, substitute bodily pleasure for indifference in the Jhāna factors and mental joy for indifference in the Faculties groups. Here also there are 11 associated states and the same 7 associated mental factors.

Other Faultless-Resultant Consciousnesses

Faultless-Resultant Mind-element (Recipient Consciousness). This is accompanied by indifference. It differs from eye-consciousness in that applied thought and sustained thought of the Jhāna factors and the decision under 'the or-whatever' states are included. So there are 11 + 3 = 14 associated states and 7 + 3 = 10 associated mental factors.

Faultless-Resultant Mind-consciousness Element Accompanied by Pleasure (Investigating Consciousness Accompanied by Pleasure). Since this is accompanied by pleasure, it differs from the above in that, instead of indifference, rapture and bliss are included in the Jhāna factors and mental joy in the Faculties groups. As rapture is the

only additional state, there are 14 + 1 = 15 associated states and 10 + 1 = 11 associated mental factors.
Faultless-Resultant Mind-consciousness Element Accompanied by Indifference (Investigating Consciousness Accompanied by Indifference). This is the same as faultless-resultant mind-element (recipient consciousness).

Great Resultant Consciousnesses

First Pair. Only the first and the last states are mentioned in the text. But it is the same 56 states as the first pair of great faultless consciousnesses. And of the 9 under 'the or-whatever' states, the 3 abstinences and 2 illimitables are excluded and only 4 (desire, decision, attention and equanimity) are taken. So there are 56 + 4 = 60 associated states and 29 + 4 = 33 associated mental factors.
Second Pair and Others. They differ from the corresponding pairs of great faultless consciousnesses in that only 4 out of the 9 'the or-whatever' states, as in the first pair above, are taken. So there are respectively: 58 - 5 = 53, 64 - 5 = 59, 57 - 5 = 52 associated states and 37 - 5 = 32, 37 - 5 = 32, 36 - 5 = 31 associated mental factors.

Fine-material Resultant and Immaterial Resultant Consciousnesses

They are the same as Fine-material Faultless and Immaterial Faultless ones.

Supramundane Resultant Consciousnesses

The only difference from the supramundane faultless consciousnesses is that, instead of I-shall-know-what-I-did-not-know faculty in the Faculties group, Higher Realization is taken till the third consciousness (Anāgāmī Fruition) and He-who-has-known for the last consciousness (Arahatta Fruition).

Faulty-Resultant Fivefold Consciousnesses

Eye-consciousness, etc. With the exception of substituting pain for bodily pleasure in the Faculties group for body-consciousness accompanied by pain, they are the same as the faultless-resultant ones.
Faulty-Resultant Mind-element (Recipient Consciousness), Faulty-Resultant Mind-consciousness Element (Investigating Consciousness), Functional Mind-element (Five-door

Advertence). These three are the same as faultless-resultant mind-element.

Functional Mind-consciousness Element Accompanied by Pleasure (Arahatta's Smile-consciousness). The states mentioned are: (1) Contact quintet 5, (2) Jhāna factors 5 (includes bliss), (3) Faculties 5 (mindfulness and knowledge are excluded), i.e. 15. Then decision and attention, the 2 under 'the or-whatever' states are taken. So there are 15 + 2 = 17 associated states.

The realities are: contact, applied thought, sustained thought, rapture, effort, one-pointedness, feeling, perception, volition, mental vitality, i.e. 10 and 2 of 'the or-whatever' states = 12. So there are 12 associated mental factors.

Functional Mind-consciousness Element Accompanied by Indifference (Mind-door Advertence). The states mentioned are: (1) Contact quintet 5, (2) Jhāna factors 4 (rapture is excluded), (3) Faculties 5 (as above but substitute indifference for mental joy). The difference from the above is that rapture is excluded. So there are 17 - 1 = 16 associated states and 12 - 1 = 11 associated mental factors.

Great Functional Consciousnesses

First Pair. The difference from the first pair of great faultless consciousnesses is that the 3 abstinences are excluded. So there are 65 - 3 = 62 associated states and 38 - 3 = 35 associated mental factors.

Second Pair and Others. Here also the 3 abstinences are excluded from the corresponding pairs of great faultless consciousnesses. So there are respectively: 58 - 3 = 55, 64 - 3 = 61, 57 - 3 = 54 associated states and 37 - 3 = 34, 37 - 3 = 34, 36 - 3 = 33 associated mental factors.

Fine-material Functional and Immaterial Functional Consciousnesses

They are the same as fine-material faultless and immaterial faultless ones.

20 DISSOCIATION CONDITION

In this Analytical Exposition of the Conditions the Buddha expounded materiality and mentality of dissociation condition in a simple way so that the audience could easily understand. For when materiality is the conditioning state, mentality is the conditioned state and vice versa.

It is only in the Investigation Chapter that the different kinds of dissociation condition are treated in detail. Of the three kinds of dissociation condition: (1) conascence-dissociation has (a) mentality as conditioning state and materiality as conditioned state and (b) materiality as conditioning state and mentality as conditioned state, (2) base-prenascence-dissociation has materiality as conditioning state and mentality as conditioned state, (3) postnascence-dissociation has mentality as conditioning state and materiality as conditioned state.

From the above it will be seen that: (1)(b) conascence-dissociation and (2) base-prenascence-dissociation have materiality as conditioning state and mentality as conditioned state; (1)(a) conascence-dissociation and (3) postnascence-dissociation have mentality as conditioning state and materiality as conditioned state. This is how they are separated in the chart.

Materiality as Conditioning State and Mentality as Conditioned State

(i)(a) Conditioning and Conditioned States. See the chart.

Conditioning Force. Conascence-dissociation belongs to the Medium conascence group. And when the Major and Medium conascence conditions are examined to find out the conditions where heart-base is the conditioning state and rebirth-consciousnesses in the five-aggregate planes are the conditioned states, it will be seen that these are the 4 Major conascence and 2 of Medium conascence, i.e. mutuality and dissociation. So this force occurs completely in these 6 common conditions.

(i)(b) Conditioning and Conditioned States. See the chart.

Conditioning Force. In the Explanation of the Single Enumerations it was pointed out that this condition belongs to the base-prenascence group and occurs completely in the 5 conditions: dependence, prenascence, dissociation, presence and non-disappearance. Since (1) heart-base is a conditioning state, this condition is also base-object-prenascence-dissociation in which base-object-prenascence-predominance is included. From the Object Group chart in Intr. to C.R. it will be seen that this latter condition occurs in all the 8 common conditions of the object group, i.e. object, predominance, dependence, strong-dependence, prenascence, dissociation, presence and non-disappearance; (2) the other 5 bases (sentient faculties) are also conditioning states, this condition is

also base-prenascence-faculty of faculty condition. So this force occurs in 9 common conditions: completely in 5 (dependence, prenascence, dissociation, presence and non-disappearance) and appropriately in 4 (object, predominance, strong-dependence and faculty).

Mentality as Conditioning State and Materiality as Conditioned State

(ii)(a) Conditioning and Conditioned States. See the chart. It will be seen that they are the same as the first part of conascence-dissociation given under dissociation condition in the SEC. It includes the 4 mental aggregates at the moment of conception (rebirth-consciousnesses) in the five-aggregate planes as conditioning states and heart-base as conditioned state.
Conditioning Force. This condition belongs to the Medium conascence group of conditions. So this force occurs in 6 common conditions: completely in 5 (the 4 Major conascence and dissociation) and appropriately in mutuality.

(ii)(b) It is the same as postnascence condition to which the chart refers.
Planes. Dissociation condition occurs only in the 26 five-aggregate planes.
Persons. This condition occurs appropriately in the 12 types of persons.
Explanation. In dissociation condition although (1) mentality and materiality arise together (conascence-dissociation); (2) mentality depends on materiality for its arising (base-prenascence-dissociation); (3) subsequent mentalities are related to preceding materialities (postnascence-dissociation), yet materiality and mentality are separate entities. If mentality and materiality are seen as they really are and also that, besides them, there is no person, being and so on, this is purity of view. In this connection, the following extracts from P. Pfn. are given:

> (1) ... he concludes that over and above mere mentality-materiality there is nothing else that is a being or a person or a deity (deva) or a Brahmā.
>
> After defining mentality-materiality thus according to its true nature, then in order to abandon this worldly designation of 'a being' and 'a person' more thoroughly, to surmount confusion about beings and to establish his mind on the plane of non-confusion, he makes sure that the meaning defined, namely, 'This is mere mentality-materiality, there is no being, no person', is confirmed by a number of Suttas (pp.687-8).

(2) Therefore, just as a marionette is void, soulless and without curiosity, and while it walks and stands merely through the combination of strings and wood, yet it seems as if it had curiosity and interestedness, so too, this mentality-materiality is void, soulless and without curiosity, and while it walks and stands merely through the combination of the two together, yet it seems as if it had curiosity and interestedness. This is how it should be regarded. Hence the Ancients said,

The mental and material are really here,
But here there is no human being to be found,
For it is void and merely fashioned like a doll -
Just suffering piled up (void) like grass and sticks.

And this (interdependence of mentality and materiality) should be explained not only by means of the simile of the marionette, but also by means of the analogies of the sheaves of reeds and so on. For just as when two sheaves of reeds are propped one against the other, each one gives the other consolidating support, and when one falls the other falls, so too, in the five-constituent becoming mentality-materiality occurs as an interdependent state, each of its components giving the other consolidating support, and when one falls owing to death, the other falls too. Hence the Ancients said:

The mental and material
Are twins and each supports the other,
When one breaks up, they both break up
Through interconditionality (pp.689-90).

(3) Furthermore, mentality has no efficient power; it cannot occur by its own efficient power. It does not eat, it does not drink, it does not speak, it does not adopt postures. And materiality is without efficient power; it cannot occur by its own efficient power. For it has no desire to eat, it has no desire to drink, it has no desire to speak, it has no desire to adopt postures. But rather it is when supported by materiality that mentality occurs; and it is when supported by mentality that materiality occurs. When mentality has the desire to eat, the desire to drink, the desire to speak, the desire to adopt a posture, it is materiality that eats, drinks, speaks and adopts a posture.

But for the purpose of explaining this meaning they give this simile as an example: a man born blind and a stool-crawling cripple wanted to go somewhere. The blind man said to the cripple 'Look, I can do what should be done by legs, but I have no eyes with which

to see what is rough and smooth'. The cripple said 'Look, I can do what should be done by eyes, but I have no legs with which to go and come'. The blind man was delighted, and he made the cripple climb up on his shoulder. Sitting on the blind man's shoulder the cripple spoke thus 'Leave the left, take the right, leave the right, take the left' (pp.690-1).

21 PRESENCE CONDITION

It was already pointed out that presence condition is not completely expounded in this Analytical Exposition where the teaching is neither too brief nor too detailed. So postnascence-presence, physical nutriment-presence, physical life-faculty-presence and the 3 mixed conditions are left out. But in the Investigation Chapter, except for the conditions of the strong-dependence group and strong-and-weak asynchronous kamma group, those of the remaining 9 groups are included in presence condition. This can be seen from chart II(A) in the Intr. to C.R. Conditioning and Conditioned States. The chart refers to the conditions where the relations are the same and, therefore, the forces are also the same.

Nibbāna is Not Included in Presence Condition. The reason for this was given in the Brief Explanations of the Conditions. 'Presence' here means 'presence after having arisen'. For only when a state arises and is present does it belong to presence condition, not when it has not arisen and is not present. In the case of Nibbāna it is not a state that can be present on one occasion and absent on another because it eternally exists. Thus it is not included in presence condition.

Planes. This condition occurs in 30 planes exclusive of the non-percipient plane in this Analytical Exposition and in all the 31 planes in the Investigation Chapter.

Persons. This condition occurs appropriately in the 12 types of persons.

22, 23 ABSENCE, DISAPPEARANCE CONDITIONS

Conditioning and Conditioned States. See the chart. The states are not analysed as in proximity condition - with which each is the same - but only the totals are given.

Conditioning Force. This condition belongs to the proximity-strong-dependence group of 7 conditions. So this force occurs in 7 common conditions: completely in 5 (proximity, contiguity, strong-dependence, absence,

disappearance) and appropriately in 2 (repetition and kamma).
In Detail. This is the same as that given for proximity condition and the way of recitation is the same.
Planes and Persons. The same as proximity condition.

24 NON-DISAPPEARANCE CONDITION

The chart points out that this condition is the same as presence condition.